





Digitized by the Internet Archive
in 2023

2.
Robt S Harris

A. Chaithon

EDUCATION *and* LIFE

Education *and* Life

ADDRESSES DELIVERED AT THE NATIONAL
CONFERENCE ON EDUCATION AND
CITIZENSHIP, HELD AT TORONTO,
CANADA, APRIL, 1923

EDITED BY
J. A. DALE, M.A.
UNIVERSITY OF TORONTO

TORONTO
OXFORD UNIVERSITY PRESS
1924

Copyright, Canada, 1924
By Oxford University Press, Toronto

PREFACE

THIS volume is the Report of the Second National Conference on Education and Citizenship, held in Toronto, 1923. The Conference was memorable for the quality of its addresses, and for the size and enthusiasm of its audiences. The programme was planned first, and distinguished speakers from Canada, England and France were invited. Fourteen hundred delegates came from all over Canada, and there was in addition a large local attendance. The Conference was organized by the National Council of Education, a body founded at the First Conference, at Winnipeg in 1919. The history and aims of the Council are told in the opening address of the present President, Mr. Vincent Massey (who was chairman of the Conference Committee), and in that of the retiring President, Mr. W. J. Bulman. These are printed as Prologue and Epilogue.

CONTENTS

PROLOGUE: THE NATIONAL CONFERENCE	Vincent Massey, M.A.	PAGE 3
THE VALUATION OF EDUCATION	President H. M. Tory, D.Sc., LL.D.	8
TRADITION AND FREEDOM	Sir Michael Sadler, K.C.S.I., LL.D.	17
HISTORY IN EDUCATION—		
HISTORY AND HUMANITY	Principal Maurice Hutton, LL.D.	29
L'HISTOIRE DU CANADA ET LA FORMATION DU CITOYEN	Rev. F. X. Marcotte, O.M.I., D.Ph., D.D., D.Th.	47
GEOGRAPHY IN EDUCATION	Dean H. T. J. Coleman, Ph.D.	53
LITERATURE IN EDUCATION—		
THE GATEWAY TO KNOWLEDGE	Rabbi Barnett R. Brickner, B.Sc., M.A., Ph.D.	60
L'ENSEIGNEMENT DE LA LITTÉRATURE	Rev. Canon Emile Chartier, Ph.D.	72
LITERATURE AND LEISURE	Dean Gordon J. Laing, Ph.D.	75
LA LITTÉRATURE ET LES LOISIRS	Professor René du Roure	92
LITERATURE AND HUMANITY	Sir Henry Newbolt, D.Litt., LL.D.	98
LITERATURE AND LIFE	Lt.-Gen. Sir Arthur Currie, G.C.M.G., LL.D.	116
BIOGRAPHY IN EDUCATION	Rev. Eber Crummy, D.D.	120
LITERATURE AND INTERNATIONAL UNDERSTANDING	J. J. Champenois, D.C.L.	138
LITERATURE AND THE BIBLE	Sir Henry Newbolt	147
EDUCATION AND CHARACTER—		
EDUCATION AND SELF-CONTROL	President H. M. Tory	158
EDUCATION AND FELLOWSHIP	Rev. Trevor H. Davies, D.D.	171
DU RÔLE DE L'INTELLIGENCE	Professor Henri Hauser, LL.D.	186
PERSONALITY AND CHARACTER	Sir Michael Sadler	192

EDUCATION *and* LIFE

	PAGE
EDUCATION AS CHARACTER	
DEVELOPMENT Mrs. R. F. McWilliams . . .	201
MANNERS AS A SOCIAL LANGUAGE S. K. Ratcliffe . . .	214
THE INTRINSIC VALUE OF	
PERSONALITY Hon. and Rev. H. J. Cody, D.D., LL.D.	218
GOODWILL TRAINING FOR	
CITIZENSHIP Lt.-Gen. Sir Robert Baden- Powell, K.C.B., LL.D. . . .	233
EDUCATION AND LIFE . . . Sir Michael Sadler . . .	245
EDUCATION AND THE NEW	
ERA: THE LEAGUE OF NATIONS Lord Robert Cecil . . .	256
A LIBERAL EDUCATION AND	
ITS COST Sir Michael Sadler . . .	270
DIARY OF THE CONFERENCE Professor J. A. Dale, M.A. . .	279
EPILOGUE: THE NATIONAL	
COUNCIL W. J. Bulman . . .	290
APPENDICES	
ORGANIZATION	303
RESOLUTIONS	307

EDUCATION *and* LIFE

PROLOGUE: *The* NATIONAL CONFERENCE

VINCENT MASSEY

MY first duty is, the very pleasant one of offering, on behalf of the General Committee of the Conference, a very cordial and a very sincere welcome to the 1,400 delegates who have assembled in this hall to-night from all parts of Canada. May I also welcome to this joint meeting, most heartily, the members of the Ontario Educational Association, both teachers and school-trustees. We are most happy to have the privilege of their co-operation.

The Conference ran the risk of being postponed until the return of more propitious times should make such an enterprise more certain of success. There were those who wondered if the interest in education were sufficiently keen, in Canada, to lead people, in a period of widespread business depression, to journey many miles to attend a meeting to discuss such problems as we have before us in the next three days. Education might well, at such a period, seem a subject rather remote and without a practical bearing on the urgent questions of the moment. But the fears were groundless. You have the proof before you that, in this country, the interest in education does not depend on good times or bad. In fact, I do not think one is wrong in inferring, from this great audience here to-night, that there is a genuine and also a growing belief that when the times are out of joint the real remedy is not to be found in short-cut solutions, but in a closer attention to that which alone can give us the future we would have—the education of those who will direct it.

Vincent Massey, President of the Massey-Harris Company.

EDUCATION *and* LIFE

Now it would not be fitting that this evening should pass without some brief reference to the antecedents of this Conference—to what lies behind the movement of which this gathering is an expression. The National Council of Education is one of the new and vigorous things which has taken rise in the West. This is significant. But I think something else is more significant. Not everything that comes out of the Canadian West arouses a sympathetic echo in the east of Canada. But this educational movement is a happy exception. Its reception is as keen in east as in west. In fact, it proves that, in education, as in all things that really matter, there is no west and there is no east, there is simply Canada—unqualified!

There is one man who, in a far greater degree than anyone else, is responsible for the movement which brings us here to-night, and he, I am delighted to say, is here—Mr. W. J. Bulman of Winnipeg. We owe him a greater debt than he, in his modesty, can be brought to admit. Mr. Bulman holds the view, which I fancy most of us here this evening hold, that in our education processes we are in grave danger of forgetting that all important duty—that of developing the individual character. Now, he holds that view in common with many others, but he did what many of us fail to do—he took definite action to support his view. That found expression in the great Conference in Winnipeg, in 1919, which gave intelligent consideration to the purpose of Canadian education in all its aspects, with the great question of character-building as the major problem.

Now out of that Conference grew the permanent body, the National Council of Education. It would be fitting to say something of the purposes of this organization. It may even be thought a duty to justify its existence. There are, I believe, at least some twenty-eight educational organizations at present flourishing in Canada. It is not

PROLOGUE: *The* NATIONAL CONFERENCE

unnatural to ask "Why add a twenty-ninth?" What is the justification for still another?

There is nothing startling, nothing revolutionary, nothing perhaps even original in the objects of the National Council of Education, and yet I would suggest that it more than justifies its creation and merits genuine support. It is based on five major propositions. The first of these lay at the basis of the Winnipeg Conference, namely that education should be a full preparation for life, and I think that is the essential thesis of this present gathering. If a Conference on Education and Citizenship means anything it means that one is a preparation for the other, and that boys and girls with well-equipped minds and undeveloped characters constitute not an asset in the State, but a liability and even a menace.

The second proposition is that education is a spiritual process. We often think of it in terms of buildings, of mechanism, examinations, curricula, but it is subtler than that, and the moment it becomes institutionalized, it dies.

The third proposition is that education is everybody's business. The layman has a duty to perform in the educational sphere, not only in the home, where all education begins, and not only in the auxiliary organizations like the Boy Scouts and the Girl Guides, but in the support which he lends to the State system itself. The layman must not, of course, trespass upon the ground of the professional educationist; but the teacher and the official, in our experience, are the first to admit that governmental schemes cannot prosper in full measure without the keen, thoughtful co-operation of the citizens at large. To-night's joint meeting between the Conference and the Ontario Educational Association is a symbol of true co-operation between the layman and the professional in this sphere.

The fourth proposition is that Canadian education must be a unity in its ideal. Education in Canada is a provincial matter, and no one would be mad enough to ask that it be

EDUCATION *and* LIFE

otherwise. There is much to be gained from the diversity of a system in which nine provinces independently work out their own problems and exchange their ideas. But there must be some means by which these provinces can exchange their ideas—some clearing house of information for this purpose, and also an agency through which to tell the outside world what is going on in Canadian education, and to borrow appropriate ideas from outside. The National Council of Education has recommended the establishment of an inter-Provincial Bureau. Whether this comes about or not, it will be necessary, by some proper means—not to standardize our methods but to unify our educational purpose—if we are to teach boys and girls to think in terms of Canada as a whole. The business of Canadian education is, in spite of geographical barriers and differences in language, to produce good Canadians, and here again this meeting expresses, as probably no similar educational gathering in Canada has ever done, a unity of effort in this cause. Here we have representatives of every Province, every creed, and both national languages, allied in a great common task.

The fifth and final purpose of the National Council of Education is to give the teaching profession the honour which the community owes it. The failure or success of education rests with the teacher. The coming generation will be in a great measure what the teacher makes it. It is our duty to give the teacher both the material reward and the standing in the community which his high calling deserves.

Now it may be said that these are pleasant truisms, platitudes, commonplaces—well and good. I grant that they have probably been accepted as obvious and patently true long ago; but the important question is, are they recognized in fact as well as in theory? I don't think the answer can be an unqualified 'yes.'

Well, this Conference offers an opportunity to discuss

PROLOGUE: *The* NATIONAL CONFERENCE

such principles of education as I have suggested. There is no time for the detailed consideration of this method or that, or of one plan or the other, but in the programme you will find what is meant to be a logical series of subjects dealing with the fundamental principles. It has, of course, been said that Conferences do nothing. No amount of talking can bring the millenium. With that profound observation I agree. But talking in an assembly such as this means the exchange and perhaps the development of ideas; and ideas, when they have been applied have been known to bring us appreciably nearer to the millenium.

I would like to express the appreciation of the Committee to all those who have made this Conference possible. We are grateful to those who have come, some of them great distances, to take part as speakers in the sessions of the Conference. In every case this great service has been offered gratuitously as a labour of love. We owe much to the ardent company of men and women who have worked for many months to bring this thing about, in the belief that it would be worth while—a belief which I firmly believe will be fully justified.

But the real creation of the Conference rests with you, ladies and gentlemen, who have gathered here from all parts of Canada. You are the Conference. We, who have been engaged in preparing for this event, have succeeded, we are happy to think to-night, in launching a ship, but she is yours to navigate, to sail where you will. There is no doubt that this Conference, in your hands, will be more than worth while and that Canadian education, and Canada itself, will be the better for it.

The VALUATION *of* EDUCATION

H. M. TORY

I SUPPOSE it would be merely stating a truism to assert that the work of education is the greatest work in which any people can be engaged. I sometimes use an illustration from the experience of Western Canada. For a thousand years there wandered over the great Western plains of America bands of men who never grew a blade of grass, who did not sow a grain of wheat, who did nothing that could be in any sense of the word called a constructive act looking towards the creation of a real civilization. It was not until the white man came with his knowledge, his higher experience, his understanding of the problems of life on a nobler scale, that the West began to be a country. The work of the educated engineer, the educated farmer, the educated man in every class of society has combined to give us on the great plains of Western Canada the beginnings, at least, of a great civilization.

Perhaps it would be correct to say that in every age educational ideals spring up and find expression in organizations for the purpose of promoting these ideals. If we look over the history of educational movements in the past we are impressed with the fact, that in the main the educational ideals that have moved the minds of men to the point where they have formed constructive organizations have originated from a few individuals. Some human soul has been moved with a strong desire to see something done for the betterment of his kind, and has tried to give creative expression to that desire for the purpose of helping coming generations to live more useful and profitable lives. Sometimes it has taken a long time

Dr. H. M. Tory, President of the University of Alberta.

The VALUATION *of* EDUCATION

to get the idea into the minds of other people. As in all efforts founded on missionary endeavour, the men who have conceived these things have often had to go the way of all flesh before the generations coming after them were able to get their work in perspective, and their thoughts into such relation to the world of men that they could see its sequence and meaning. So all down the long road of history we see these movements coming into being, breaking, as I have already said, out of the hearts and minds of individuals who were prompted by a great desire to see something accomplished for human good.

When we come down to our own time, we are impressed with this fact, that for the first time in human history there sprang out of the minds of the mass of the people themselves a great yearning desire for that betterment which could be expressed alone through educational organization. The last century saw on the continent of America, in the United States and Canada, the desire grow into a demand which could not be resisted, even if those in authority desired to resist. The conviction that educational facilities must be open to all became a passion, a dominating force in the mentality of the people.

It is not easy to estimate causes for great intellectual and emotional movements. In this case, however, several causes stand out beyond question. I shall mention one or two.

In the first place it grew out of the sense of oneness of spirit which comes to people under the conditions of life to which American democracy gave rise. This expresses itself in a desire to secure something like equality in opportunity, something that would be far-reaching in its relations to the whole mass of society, and so vital as to find expression in some kind of active organization.

At an early date in American History the same ideal was in the mind of John Harvard, the founder of Harvard University, who left in his will the sum of 250 pounds to

EDUCATION *and* LIFE

found the College. In his will he said in effect, that he did this in order that America might never be left without leadership, that there might come from the rising generation on the North American continent men who would give light and leading to what he saw would be a rapidly developing people. I think it is one of the most beautiful things in educational history that that 250 pounds initial donation, in connection with others inspired by the same faith, and the doing of a generous action, has grown during the last one hundred years to the magnificent sum of \$48,000,000, an endowment devoted to the developing of leadership among the people of the North American continent.

Another great cause was the growth of knowledge that took place in the latter part of the last century. At no time in the history of the world has there been such a movement, bringing the knowledge of the physical world to man, within the reach of his hand, in order that he may utilize that knowledge for his betterment. The consequence was that the old schools, founded under different auspices, were found not to be progressive enough in their plans to meet the needs of the mass of the people, with the result that everywhere there was a movement to bring the control of education under the leadership and direction of public bodies.

With the spread of knowledge, came the application of science to industry. Everywhere during the last half of the nineteenth century the productive work of the great minds that had produced our knowledge of the world was being applied to industry, and everywhere there was a call for men trained to carry on and develop the great industrial work of the world along more highly organized and better scientific lines. As a result there sprang into being not only schools for elementary training and secondary training, but schools for the university training of scientific men, men fitted to take hold of the industries of the

The VALUATION *of* EDUCATION

world. I think that many of us who are here tonight will live to see the direction of industry in the hands of trained men, men trained in mind and in spirit. When that time comes, and may the day be hastened, then many of the difficulties that at present make co-operation between various social classes seem impossible, will have been overcome.

These are some of the causes which led to the development of the movement which has sometimes been compared to a great religious revival, gripping the minds of men, particularly on this continent, spreading east and west, north and south, in an effort to comprehend society as a whole. I think I am within the truth when I say that never before in human history was there such a spectacle, never such an effort to comprehend in one movement the uplift of a whole society.

A little deeper look, however, points to another cause as fundamental as the ones above referred to—an economic one. It was believed that education would give men and women an additional chance to use their lives to better advantage from the point of view of their own advancement. I think that on the North American continent, so far as the great mass of the people are concerned, the possibilities of education are comprehended mainly as a means to economic advancement, as the giving of increased opportunities to secure economic success. Perhaps it is hardly right to say that this was the major motive. In the minds of the men who were dealing with professional problems of education this was not so. The thoughtful men, the great educational pioneers of this continent saw its spiritual significance and recognized its relation to society as a whole, quite apart from economic values. It is to the credit of great teachers all down the years that they refused to recognize merely the dollar standard. But I would emphasize again the fact that from the point of view of the ordinary man, the purpose was largely an economic one, and I venture to say it is partially because

EDUCATION *and* LIFE

this economic result was not achieved as people thought it would be, that we have some of the present day disappointments in educational achievements.

I have been in the habit myself, occasionally, of using the economic argument when I have been trying to convince people that they should spend more money in education. I have tried to point out the value of a trained man dealing with the problems which we have to face in our social and economic life. I pointed out not long ago one illustration, where the government of the United States had made public the statement that one man's work for two years in one of their great institutions, had resulted in the annual saving to the people of the United States of over \$40,000,000. I advanced that as an argument in favour of our not relaxing our efforts in the direction of educational organization simply because we found ourselves pinched for the time being.

But let us now look for a moment at what has been accomplished in the way of creating educational machinery as a result of the popular impulse to which I have been referring. Think, for example, of all the departments of education that have sprung up on the North American continent during the last 75 years. Every State in the Union, and every Province of Canada has developed a great system of education. So important has it become that no government to-day in Canada could think itself supplying the needs of the people at all that did not provide a department whose duty it is to look after education.

The point I wish to emphasize here, however, is that in addition to our educational institutions in every Province of Canada, there is a great organization of School Trustees demanding of us who are interested in the professional side of education, as a right, that we should demonstrate to their organizations the place of our higher educational institutions in the whole scheme of things. I was asked to discuss before the Rural Trustees of the Province of

The VALUATION *of* EDUCATION

Manitoba, the University as a unit in the development of the industrial life of the country; and I confess that I had never in my life spoken to any audience that seemed to get a firmer grip upon the fundamental things to which I was trying to give expression. This to mind is very significant. I felt on that occasion, as I feel to-night, that unless I could stand before such an audience and justify on higher grounds the money that is being spent in higher education, I should not be at the head of one of our institutions of higher learning.

Then I think of the organization that has gone on among the teachers. This splendid gathering tonight is an indication of what has been done in the organization of the teachers to promote this ideal. Here and there, everywhere, great bodies of men and women have gathered themselves together, have gone in for training, have sacrificed themselves, with an ideal behind them that is more than just the making a living; with a zeal for seeing the thing that they desired, accomplished. That is worthy of all praise under all circumstances. I hope that the teachers' organizations, in their efforts to secure justice, will never lose sight of that high ideal, that missionary zeal, which must be in the heart of every man and woman who desires to accomplish things that are worth while through teaching. I am speaking from long experience as a teacher, and from long association with teaching, and declare that I have never seen a teacher yet that was worth the salary paid, who did not, every time he stood before the class, give something of himself in his effort to make vital that which he was trying to express.

Then look for a moment at the money that is being spent—for I am trying to get a rapid survey of what is going on. I undertook, some ten years ago, to find out how money was being spent in Canada and the United States upon education in relation to expenditures upon other things. Now, I am bound to say that it looks like a

EDUCATION *and* LIFE

very large sum. I found, for example, that in the year 1910 there had been spent about \$600,000,000 in the United States on elementary education; approximately \$160,000,000, on secondary education; and about \$135,000,000 on higher education. I am quite confident that were I to take the figures again, say for 1922, I would find that the \$660,000,000 has gone up to \$1,000,000,000. I believe that figure was recently published in the United States—and that other expenditures have gone up in like proportion. In other words, we have been spending enormous sums of money; sums of money of which our forefathers never dreamed. We have been pouring out money in order that we might fulfill the desire that took possession of the minds of our fathers that everybody should have an opportunity, and that educational advantages should reach out to all.

And now what is the outlook? Are we satisfied with the result? I think I should be justified in saying that to the man on the street (and occasionally we hear it from some of our professional educational men) the result on the whole has not been up to expectations. I am not prepared to say whether we should hear many of the complaints to-day if hard times had not come upon us. We are generally willing to spend for these ideal things so long as it does not interfere with—will you pardon me if I say it?—with our luxuries and our pleasures. All over the North American continent to-day the question is being asked: "Are we satisfied with what has been accomplished?" As practical men put it: "Have we got our money's worth?" The heads of all our great institutions have been forced to consider and find an answer to the question, and statements have been made which seem to me to indicate a condition of mental panic, to say the least. But the question is still being pressed and will not down: "Has the money been justified? Are we justified in continuing the

The VALUATION of EDUCATION

programme which was laid down a generation ago, and of which we are the inheritors?"

Well, all I will ask you to do is to make this one inquiry. Take five or six of the great luxuries in which we indulge ourselves. Just look up the trade statistics of Canada and the United States of America, and compare the amount of money that is being spent on the education of our children with the amount spent on some of our luxuries; and after you have made that inquiry if you still say that you believe we have gone too far, then I have no argument with you at all.

If I am correct in my statement above, then there is a natural question: "What is the reason of the disappointment referred to?" To answer this question in full would take more time than is at my disposal, but I beg to suggest that one of the main reasons is that the men who deal with these problems in our legislatures, the men who look on from the outside, the great business communities, have viewed the whole movement too largely as merely an economic one. What they have said is "We want knowledge; we want knowledge applied; we want to make the young people that are growing up around us, more efficient; we want education utilized for the purpose of increasing our power of getting." I ask you if that is not a fair diagnosis. If we have sinned in the matter, we have sinned in overlooking the fact that knowledge and the power which necessarily follows its acquisition, are things that should be united in the interests of the common good; and that we should learn to emphasize the truth of the statement made by the Great Master: "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." I beg to say, that we must, if necessary, learn again the lesson that the end of education is the acquisition of moral and spiritual power; that economic well-being is to a very large extent a by-product—happily a by-product which follows as

EDUCATION *and* LIFE

surely as day follows night. If this fact could burn itself once again into our mental life, we should cease to apply the dollar mark and the measuring rod as indicators of value.

I have taken this line of discussion tonight because I do think that if there is one thing that we who are interested in educational effort should face, above all others, it is the question whether the time has not come to readjust our thinking and lift education from the low level to the high. When that is done we shall find many of the questions now being asked, answered.

TRADITION *and* FREEDOM in EDUCATION

SIR MICHAEL SADLER

MATTHEW ARNOLD said: "Just as you need comparative study in the science of anatomy, so you need comparative study in the science of education." He was a pioneer in the study which this Conference will forward. Of course he thought of this comparative study in terms of nations. Our next step was to realize that not each nation is an educational unity. The significance of English education for example lies in the contrast of two quite separate threads of social ideal, interwoven for the most part, now separate, now knotted, never cut, and between them making the strength of the fabric. And now we have gone yet a further step into the complexity of our question. We see that there are four great tracts of educational effort in the modern world, all of which we have to study, each of which has its repercussions on the others, each of which has its lessons for the rest. North America is one, Europe is a second, Australia and New Zealand and South Africa a third, Japan and China and India a fourth. And what makes our study so fascinating is that the great scientific changes of our age are bringing into closer contact the rich variety of those four tracts of educational labour and tradition.

I remember at Christ Church when Dr. Liddon died we wanted a portrait of him to hang in the Hall. But in his lifetime Dr. Liddon had refused to be painted. So Dean Liddell, who then presided over the House, called in Hu-

Sir M. E. Sadler, Vice-Chancellor of the University of Leeds; previously Director of Special Reports in the Board of Education (England), and Professor of Education in the University of Manchester; since the summer of 1923, Master of University College, Oxford.

bert Herkomer, gave him a few photographs of Dr. Liddon, and said, "Now, Mr. Herkomer, make a good picture out of those." Herkomer said, "But, Mr. Dean, what colour should I paint Dr. Liddon's complexion?" And the Dean said, "Mr. Herkomer, paint your own." More and more, as we study the education in those great four tracts, so diverse in their origin—some ancient, some modern—we have this reassuring and inspiring conviction at the end of it, that there is a common foundation in humanity all over the world, and although you meet different treatments of the educational problem, different administrations, different gifts, different messages, different stages in the nation's growth, you can anchor yourself on the common, fundamental human nature which is the material of our work.

We are in the midst of a critical phase of one of the most momentous expansions of educational effort in the world's history. Nothing less than that describes the facts. Now, whenever anything like what we are engaged in and are now facing, has happened before there has always been, you will agree, some measure of a common background of ideas in the minds of those who have attempted such expansion of educational opportunity. I would suggest for your consideration the fact that we too, at this critical phase, have four things behind us all, from whatever part of the world we are drawn together.

First, we have Mendeléef's table showing the specific gravity of the different elements. When I go from University to University and see that table displayed on the walls of the chemical lecture theatre I feel it is the most international document published.

The second—though I do not put this, and the author would not wish me to put it, on the same level of extraordinary precision—is Moss' table showing the categories of the human blood according to their suitabilities for intermixture or transfusion.

TRADITION *and* FREEDOM in EDUCATION

The third is the philosophical inquiry which physicists are now making into the nature of the atom as the unit of the structure of the universe. Our forefathers who shared in the studies of the University of Paris or watched the effects of those studies from afar, had before them metaphysical and philosophic problems of the same international significance that modern physics are giving us to-day.

And fourth, the challenging problems of the Christian ethic in its application to economic effort and to international relationships.

But in outward circumstance and in immediate application the educational problem differs in the different countries. I feel tonight as though we were in a weather bureau. Around the walls the great map of the continents from which our weather is coming, with the arrows showing the pressures, wind directions, changes in temperature. Dr. Tory comes forward and puts up his arrows on one of the four great maps, and it is my business to try what I can to put the figures on to a second of those great maps namely, the map of Europe.

The educational condition of Europe is deeply interesting. May I say, in the briefest word, something about France? Every man and woman in this room is under unforgettable obligations to the educational tradition of France. It is intermixed with many other things of precious value. In France for generations you have had teachers of dynamic force—teachers who have kindled the intellectual powers of their pupils; teachers who put reason first. And what did they mean by reason? Not some cold engine of logic; but the power of thought raised to an emotional glow, and becoming practically a religion. Such teachers are the stewards of a great treasure. They stand in Europe as the trustees of a great language, exquisite in its precision, and of an artistic power to which we all bow in reverence. And we English-speaking folk must never

EDUCATION *and* LIFE

rest content until in all our popular education we have won our way to that fine tradition of scholarship which makes accuracy, which helps to build personality, and which hardens in modern life the currency of wisdom. Let us never forget, whatever we may feel at this moment about divergences of judgment between the French people and ourselves, let us never forget that what is at stake at this moment in France is the survival of those very classes through whom is transmitted to the future those sacred and priceless possessions.

Now I want to speak of those who have been our enemies. We English-speaking folk owe to Germans and German-speaking Europe a debt in education almost comparable to that which we owe to France. Let us think of those Brothers of the Common Life, who helped to train Thomas à Kempis and Erasmus. Let us think of Luther, and the shock which he gave to Northern Europe by his demand for education for the whole people. Luther—of whom Knox was a follower, and to whom indirectly we owe the inspiration of the example of Scotland. Let us think of Francke of Halle and his friends, devout educationalists, careful for the poor student, men to whose writings reference was made on every one of those little quarto pamphlets which were the propaganda of the elementary schools in Britain at the end of the seventeenth and the beginning of the eighteenth century. Let us think of what we owe to Kant—Kant, who saved millions in Europe from the dry rot of Deism. Let us think what we owe to noble, lovable, Christian-hearted, uncouth Pestalozzi, Swiss by birth and citizenship but influenced by Kant and German thought, as he had been kindled by Rousseau; what we owe to Froebel and his insight into the minds of little children; what we owe to Herbart in making us think clearly—not finally, but clearly—on the stages through which we should attempt to make our instruction to pass. Let us think what we have owed—you here, and we in

TRADITION *and* FREEDOM in EDUCATION

Europe—to Georg Kerschensteiner of Munich, not only for arguing for the education of the adolescent in continuation schools, but for actually showing by a working model how parts of that problem can be solved.

There is a work, too heavy for us to hold it easily in our hands, of 1,100 pages, which records the proceedings of the Reichschulconferenz—the Republican German Conference on education which was held in Berlin in the year 1920. It was issued in 1921. What a change in tone and outlook does that report reveal! You ladies and gentlemen know, as well as I do, that the reports issued in years before the War of what were then called the Imperial German Conferences on education, were models of arrangement and of the comprehensive treatment of certain educational questions. So is this. But, to start with, it is much bigger. There were women there, which there were not before; and the primary school teacher, instead of being excluded, is brought forward into the very front rank, and his chief representative, Herr Tews, is made one of four openers of the whole Conference. But, so far as I have got yet—I have not read every page of it—I have not found Canada or Britain or the United States mentioned by name. Nevertheless the ideal which the speakers put before themselves and their fellow-countrymen was nothing less than the ideal of the English-speaking folk in education. What a change! But the report was published two years ago and I regret to add that the last advices confirm the view that German education is now seething with difficulty, with dispute, with unrealized hopes.

In modern education, just as in modern music, we have got to accustom our ears to unfamiliar harmonies. A few months ago I heard performed for the first time a work by one of our greatest living musical composers, Gustav Holtz, of London. It was very consoling to me as an educational student. It began with a slow, weird, beautiful-ugly note; and that is modern education.

EDUCATION *and* LIFE

But if you go on, if you are humble, if you try, you begin to like it—and whether you want to or not, you have to, because that is the future. But I contend that, though it is not wholly in accord with our conventional ideas of harmony, it is a true harmony. You remember that some years before the war Thomas Hardy published that masterpiece, *The Dynasts*. In it he reveals patches of life during the Napoleonic wars:—Napoleon in his study, Members of Parliament in the House of Commons, rustics in Dorset, gossips at Weymouth, soldiers round the camp fire—all with the spotlight turned on to them one after another: quite short, quite human, but, above this farrago of actions, mysterious spiritual forces looking down, pitying, cursing, wondering. I feel just the same about modern education since the war. To take our subject tonight is like listening in on a bad night. Suddenly you hear quite clearly Coué saying at Nancy, "Relax!" "Draw from the reservoir of the subconscious!" "You are better and better every day!" Then Rabindranath Tagore gets through, and we hear him at Bolpur in the highlands of Bengal saying earnestly "Don't forget the East; don't forget the immemorial wisdom of the East, but weave into it the true wisdom of the West." And we hear Pfister, from Zurich, "Unravel your complexes!" And then Owspensky—"Extend the area of your conscious life!" And then Dr. Pritchett, of the Carnegie Trust—very clear indeed, his voice in New York—"Can you afford it?—No, you cannot." But interrupting these messages come spirited, lusty yells, caterwauling, shrieks, disembodied howling, harrowing cries—the sort of thing that the listener-in is not very polite to, but which all the same may hide a good many things we have still got to discover. And in our comparative study of education to-day we have got to put up with strange, weird, discordant cries, as well as with those clear and helpful observations from distant operators.

TRADITION *and* FREEDOM in EDUCATION

I think the key-word of the educational aims and efforts of Europe at this moment is a saying of Comenius—the honoured, pious, self-sacrificing seventeenth century leader of the education of that country which now is brilliant in its educational achievements—Czecho-Slovakia. He said, "I aim at securing for all human beings a training in all that is proper to their common humanity." That is what Europe is trying to get. As President Toiy has said, there has never been a time in history at which so many parents have made such efforts, have shown such a desire, for an opportunity of a liberal education for their children. It is a time of readjustments to new conditions still only half realized. In part of the field, it is a time of revolution. The Bolsheviks—to whose economic theory, and still more with whose political practice, I find myself in wrathful opposition—at any rate pay this tribute to education, that they are doing their very best to use it for their own purposes; and I can quite understand that some pessimistic people will say, "Well, we told you, your education means revolution." I say No; the reaction will come in Russia largely because the Bolsheviks have misused education. But further than that, I submit to you that efforts to diffuse educational opportunity are not a revolutionary force. Education, it is true, instils new ideas and sometimes scatters tares among the wheat which it sows. But history proves that a great movement for the enlargement of educational opportunity is a stabilizing, not a revolutionary force.

Look at every great educational reconstruction and expansion in the new or the old world, and you will find that it follows revolution. It does not precede and cause it. For this good reason—that education looks forward and backward; it links generations each to each; and if any of us have the least shred of fear that education is going to produce revolution I would suggest turning to history, and you will find that when you get a great educa-

EDUCATION *and* LIFE

tional movement it is always a movement of reconstruction, a movement which solidifies society by mixing up what is true in the new ideals with what is wise and tested in the old.

The growing pains in European education, those are the things that we have to watch. First, the attempt to make use of self-government of all kinds in schools and universities. And may I say that we owe more than I can well utter to the work, influence and example of Sir Robert Baden-Powell, who will go down to history as one of the illustrious educators of our age. And with self-government, students' associations should be linked. Hand-work and physical training, seen with a large scientific and artistic vision; and for that we owe a debt to Saunderson of Oundle, among many other leaders, and to Miss Gilpin of Weybridge. The art of music is becoming more and more important in European education; so is reading to oneself, reading widely—and we owe much to Miss Charlotte Mason for impressing that wisdom upon our generation. And, as Dr. Tory has well said, the formation of associations of teachers; the new ties which bind parents and schools—much too much in Germany at the present time. A friend of mine who recently returned came to a school where the director or headmaster had refused to pass a boy in examination, and the parents' committee met, and passed a resolution to say that he must reconsider and cancel his decision. They always do things by extremes in Germany, and the pendulum always swings over too wide an arc. Labour and education—it is a great relief to us in Europe that the great mass of the Labour Party are ranged on the side of educational development, and as I hope educational freedom.

The standardizing of work, and the standardizing for improvement of teachers' remuneration—very important everywhere, and both good and evil. Good because it is raising the level of the poorer schools. Good, because the

TRADITION *and* FREEDOM in EDUCATION

movement has wiped out part of the great scandal of the under-payment of a learned profession. Bad, because education in the long run is fossilized unless it lives in freedom. Bad, also, because if you pay teachers by a standard rate according to age, you immobilize your older teachers where they are, or make it impossible for them to get into new places. Why? They have experience; yes, but they have grey hair. They have learned a great deal; yes, but they are not as young as they were. And how many of us, having to choose between the appointment of an experienced and rather faded teacher of fifty, at a standard rate which may not be departed from, and that of a younger rival for the same position would not feel some temptation to turn to the radiant beauty of youth which, though inexperienced, was also cheap? And so the haunting fear in European, and not least in British, education, is lest this necessary movement of standardization should stiffen educational work and lessen its vitality.

But our attainable ends in Europe, and not least in Britain, are shortly these:— The world has more need than ever for men and women of wide vision, men and women who can see the bearing of things, apparently separate and disconnected, upon one another as factors in a complex problem; who can concentrate their thought, but can also see implications and connections; and who are resolved that the younger generation shall preserve that quality which Wordsworth said is sacred—the quality of “a sensitive being, a creative soul.”

In Europe, and not least in Britain, we begin to feel the need of education for serenity of mind. Such serenity comes through having, as Wordsworth said, “in least things, an undersense of greatest.” And in order that a liberal education may be given to the whole rising generation, we must also educate ourselves. To start a new system of education on a plane which is beyond and above that upon which we adults remain is to produce friction in

EDUCATION *and* LIFE

the future between old and young. That is why adult education is becoming more important in the educational policies of Europe. And a liberal education means an education for liberty; but you cannot have a liberal education unless your teachers also are free. That he should feel responsible and free seems to me the primary condition of the due discharge of the teacher's duty. We are haunted in Europe by the problem whether, as the power of education becomes clear to governments, they will endeavour in their ambition to seize that power and to restrict unduly the freedom of the agent through which the education is given. And this seems to me so urgent in Europe that I venture to offer for your consideration these thoughts on the teacher's right to public utterance.

The teacher is a citizen who shares in the obligations and liberties of citizenship. He is free to worship and to vote according to his conscience. As a member of a self-governing community in which public policy is open to free discussion, he has the same right as other of his fellow-citizens of saying in public what he thinks on public affairs, whether they be controversial or not. But in using this freedom, the teacher, like every other citizen, is in duty bound to impose upon himself certain restraints. He owes it to his fellow-citizens and to himself honestly, and with an open mind, to study a question before expressing publicly his opinion about it, and to consider before he speaks, whether he will better serve the public interests by utterance or by silence; and when he speaks, to speak with sincerity, and with fairness to opinions which are opposed to his own. And upon the teacher, because of his profession, there lie certain obligations from which many of his fellow citizens are free. He owes to the young—some of whom are his pupils—the duty of setting an example of self-restraint. He owes to the school or university in which he serves the duty of refraining from partizanship in advocacy. He owes to his calling the duty of not allow-

TRADITION *and* FREEDOM *in* EDUCATION

ing the teaching profession to be made the instrument of sectional propaganda. Subject to these limitations, I submit, the teacher should be free to give public utterance to his convictions. In the enjoyment of his freedom, if practiced with circumspection and self-control, he should be protected by the other members of the profession to which he belongs, and for any misuse of this freedom he should incur its censure.

I have only this to add. On us, citizens of the British Commonwealth, there is laid a special duty in education, difficult but inspiring. Within the compass of the Commonwealth are many great traditions of culture. It is our business to be respectful to them all, and to win from each its wisdom—often its shy and secret wisdom. England, Scotland, Wales, Ireland, France, India—these are only some of the factors in the great inheritance which has come to us; and because it is so complex it is not for us to shrink from the duty of devoting ourselves to this new science, but rather to give to the study of it zeal and clear-mindedness and accuracy, and a sympathy greater than that of any other nation. For us the scientific equipment of the study of education is one of fundamental Imperial and Commonwealth needs. Do we at present allow our fellow-citizens in the Commonwealth to know really what is going on in education in the other parts of their own trust? Are we here tonight able quite easily and quickly to say what are really the problems in Indian education? In Australian? In South African? And yet they all bear upon our problem. We ought to have far more organized study, always sympathetic and human, but also accurate and scientific; we ought to publish more, and we ought to publish not only for our own sakes but for the sake of the world; because Britain—I mean the whole Commonwealth to which we belong—has a moral trust to the future. As William Watson says, "This Empire, despite its faults

EDUCATION *and* LIFE

and sins, loves justice, and loves mercy, and loves truth, when truly it beholds them, and thus helps to speed on, through dark and difficult ways, the ever-climbing footsteps of the world."

HISTORY *and* HUMANITY

MAURICE HUTTON

I HAVE been asked to write something about "History as the record of human experience and achievement."

I am not sure that I understand what is meant: I am still more doubtful if I can lend any help to its discussion. But I suppose I may assume as much as this at least: that we are here to discuss, what can be done in schools and colleges to make the teaching of history at once a means of culture and a means for the upbuilding of a sound national character.

I notice that my old friend and contemporary at the scholars' table of Worcester College, Oxford, in the seventies of the last century, Sir William Hadow, is quoted in the programme as saying that history must tend to good citizenship and must teach us to harmonize and reconcile our various and different loyalties. Again, I read that history must not be made the vehicle for a nationalist propaganda, must not be used for the perpetuation of national prejudices and national conceit, but rather for the purpose of limiting nationalism, and of increasing a child's natural curiosity about other nations; and a child's natural sympathy with other children, to whatever stock they may belong.

I presume that all this goes without saying at the present moment. No one imagines that history is to be any longer, if it ever was, (and it never was except in spots and at intervals and in incompetent hands) a collection of dates and names of Kings and coronations and royal marriages and royal wars and royal peaces and the like.

Dr. Maurice Hutton, Principal of University College, University of Toronto.

EDUCATION *and* LIFE

It was never so, even in the pages of the historians of whom it might be suspected. If Herodotus, for example, gives great space to royal personages and their character, their whims and their sayings, it is only of course because he realised the undoubted truth: that such persons, in ages the opposite of our own, *had* the influence and produced the results, which in our age are produced by the common voice of the man in the street. When royal personages and great men counted for much more in the tone set, in the results reached, in the national character built up, than they count to-day, it was only right and philosophical and scientific that their sayings and doings and character should receive an attention from the historian which would be disproportionate and absurd to-day. Herodotus knew what he was about in harping upon this string: he never harped upon it to the forgetting of the other string—the doings, sayings and characters of the common man: no historian has forgotten that other string less. It is this human nature in his history, which has made it so preeminent, that some German—Schopenhauer I think, once said that all true history is Herodotus understood and all false history is Herodotus misrepresented. A better proof of his vitality is this, that Rollin who follows in his wake, has awakened more young students, has turned more young students to literature and to an arts course in a University, than probably any more modern historian, devoted to original research, as it is called. Besides, great men even to-day, exercise much more influence than we suppose. I am reading Mr. Toynbee on the late Græco-Turkish War. He says that the root of all the troubles of Greece since 1914 and 1923 has been the personal rivalry between Constantine and Venizelos.

Our historians, again, of Great Britain have not I think been open to the suspicion of turning history into nationalist propaganda: I can think of none: I can remember nothing to suggest such a thought: nothing in fact

HISTORY *and* HUMANITY

even tending in such a direction beyond faint occasional moments of friction in the University of Oxford, when a man was made Professor of History, it was thought, somewhat on account of his political affiliations, with one or other of the two great political parties: it was the mildest of mild scandals in any case: nothing in it. There was no suggestion of using the History chair as History chairs were apparently sometimes used in Germany before the Great War, to build up a German crusade against the world, to furnish a German "brief" or argument, for the conquest of the world by Germany, to start a propaganda against Great Britain, or to popularize the fable of some blind blonde brute who was to swallow up all lesser brutes: or to start the legend that the Redeemer of the world was not of Jewish but of Teutonic stock.

I think British historians were credited, if with any tendency with the opposite, of being ultra-dispassionate; even of being cosmopolitan friends of every country except their own. Our historians have recognized rather the doctrine of the division of labour, so to speak: in the building up of civilization have credited Judaea with our religion: Greece with our art: Rome with our laws: France with logic and lucidity of expression: Germany (of course the Germany before Bismarck) with music and philosophy: and Great Britain—if with anything—with the instinct for sound politics, for political stability and sanity; in short with the instinct of sobriety which still distinguishes British parties—not excepting the Labour party—from the Reds or Whites or Blacks or Greens of more fervid and more excitable races: and from the wild men and wilder women of poor Ireland.

And yet after all it is not enough that the historian should recognize the distinct virtues of each race, and that principle of the division of labour upon which Nature seems to proceed. If he is to amount to much, to be read with real interest, to acquire a title of the attraction which

EDUCATION *and* LIFE

poets and novelists exercise over their readers, because they present dramas of character and destiny and not the tiresome details of an unimportant chronicle, he must have theories behind him and a philosophy of life. His history must—like the poetry which is so much more serious and philosophical than history—be a criticism of life. And here the historian is in difficulties. It is reasonable for the poet or novelist, who is describing life, but not this or that life, not any historical life, but universal types, or self-chosen individuals to introduce his philosophy of history and his criticism of life. But the historian, who is to set forth facts, facts and nothing but facts, how can he introduce morals and philosophies into his scientific record of facts? Lawfully he cannot: practically being human he does. The philosophy of history is like religion itself: intellectually it is impossible: our intellect has not the material for either of the two things—which are, after all, more like one than two: practically it is necessary to living: anyhow it is necessary to good living. So everyone has, and has to have, his provisional and tentative philosophy of history, if only because he has his provisional and tentative philosophy of life and his provisional and tentative religion.

Practically, then, the historian must have a philosophy of history and of life, even though he tries to avoid it and slurs it over in silence as Thucydides, for example, sometimes tried to do, so that readers even of some intelligence miss it. But if so, how can we discuss the teaching of history in schools or colleges, without discussing the philosophy of the history taught: whether the teaching will make for good citizenship or will demoralize, whether it will inspire or disillusion and depress depends entirely on the philosophy of the historian who is being read. Of course he may neither depress nor inspire: neither make for good citizenship nor for bad. But then his work is probably a mere dispassionate chronicle of trifles or a piece

HISTORY *and* HUMANITY

of modern and tiresome and useless research: and there is no good reason why, in the congestion of the curriculum and the multiplication of studies, it should be read at all.

Here, then, is the root of the matter and the crux: History in spite of its scientific side and its dispassionateness and its quarrel with imagination and with poetry and with fiction, is practically bound to have the imagination of the poet and the writer of fiction behind it, not less than a measure of scientific dispassionateness; it is practically bound to have theories and principles and a philosophy of life: and upon these will turn all its influence over the mind of the reader for better or worse.

Tacitus, for example, has called attention somewhere, and all other historians, since his time, have called attention to the so-called chances of history, to the large results of petty circumstances and to the heavy weights hung by Luck and Fortune, or by Fate or by an ironic God, or by an over-ruling Providence, upon the smallest wires: casual chances, accidents, luck, so determine the issues of life, that a wise man, as the wise poet says, does not bank on success or failure, but "treats those two imposters just the same:" he seeks to deserve success, but he will leave the result to the external forces by whatever name he may call them, which ultimately in a world like this, decide results.

Here at once then the historian is challenged for his philosophy of history and of life. Shall he, like Plato, deliberately assign a large place in life to luck and chance, without attempting to dignify them by more ambitious names, without venturing to suggest Fate, like a Greek tragedian and millions of smaller persons before or since, including all soldiers and sailors and most gamblers and most farmers—all whose lives depend most on chance—and a fortiori without daring to attempt yet higher flights and boldly to invoke "Providence" like Socrates and most good Christians?

If like Tacitus he stops at chance and luck, and re-

EDUCATION *and* LIFE

gards causal and casual as practically often the same word, (as they are the same letters) causal forces being often casual forces, and casual forces the causal forces of world creation—in fact being the cause of all the life we find on this planet according to some speculative men of science—what will be the general effect of such history? Befogging and bewildering and rather demoralizing perhaps: anyhow I do not wonder that the devout Dr. Arnold rebelled against it, any more than I wonder that his readers rebelled against his rebellion.

Dr. Arnold rebelling against chance and luck found Divine Providence in the issue of the battle of Zama. His readers have sometimes in turn rebelled against his reading of the battle. When Providence comes in, they say, they throw down the book impatiently: it is not fair, they say, he is loading the dice. They wanted to see what broke Hannibal, even if the forces that broke him were luck and chance, wind and dust: they don't want dust thrown into their eyes, as it was blown into the eyes of the Carthaginians. No one can ignore luck and chance, they say. If Hannibal lost by bad luck, well it often happens so to great and good men: it has to be faced and admitted. But to introduce Providence is to introduce an incalculable force and an omnipotent force, and a force that does not cancel itself, as luck and chance are likely in the long run to do (as at cards). So they refused to go on reading Dr. Arnold after his "Providence" had butted in, they left the story of Zama unfinished.

And yet even they have admitted that the dice *are* loaded: that the Hannibals of the world are "up against" other enemies than Romans: smaller yet mightier: more flighty, capricious, frivolous and feminine than Romans, yet even more untiring and sleepless: "up against" luck and chance: against the wind and the weather: against the evening rain which spoils a carefully chosen battle ground: against the sudden thaw which melts or the sudden frost

HISTORY *and* HUMANITY

which binds a river which had been counted upon to be frozen or to be flowing. The only difference is that the theological and teleological historian like Dr. Arnold uses these so-called accidents and chances, as the operations—if necessary—of an over-ruling Providence: while the less devout and more gloomy Tacitus adds Luck and Chance to Fate and to the other gloomy and dour Powers which he sees frowning at man. Each historian has his philosophy of history and of life and he couldn't write without it. What is more, he wouldn't be read without it: no one is going to read pieces of original research, establishing nothing that was worth establishment; or disestablishing something that had no value either way disestablished or established. Every one has heard of the essay in original research devoted to establishing the name of Milton's godmother: but there is no room for Milton's godmother at this distance of time for a serious reader: let her rest in peace. Well then, you have to weigh Dr. Arnold's principle, the principle of rationalizing to some degree luck and chance, by the introduction behind them of Divine Providence, against the other explanation of history, the hap-hazard explanation of hap hazard.

But we begin to understand better why Aristotle preferred poetry and fiction to history: poetry and fiction are not cumbered with the "butting in" of chance and luck. They can dispense that poetic justice which chance and luck in the actual world of fact continually defeat. They reveal the human heart and its intentions and are not bothered with the trivial accidents which control and spoil our intentions and actions and their results, and which make up the often sorry issues which we know as history. "History as the record of achievements and experiences" says my title. But then it must be added that history is also the record of many achievements missed and many other achievements never intended yet achieved: and also the record of endless, continual and continuous experiences of

EDUCATION *and* LIFE

disillusionment. The present Peace after the illusions of the Great War is only one of the most poignant modern instances.

And these words bring me back again to the starting point—history will depend for its effect on the reader, upon the historian's philosophy of life. I spoke of the illusions of the Great War and of the present disillusionment. Suppose an historian so imaginative and of so gloomy an imagination—as to conceive that the only good things in life are illusions, the only bliss ignorance, and that with complete disillusionment will come degeneration and death. It sounds a little like Thomas Hardy, whose philosophy assumes, or used to assume at any rate, that the world was the prentice work of a raw and unskilled workman who dropped it, when he saw how he had bungled it, and then forgot it altogether, and then was sorry and surprised and remorseful when he discovered that his creatures in this world had grown to be so much wiser and more imaginative and more idealistic than himself as to have conceived of Him as something infinitely better and nobler, than they found Him in practice; and to be proportionately disappointed with him and reproachful.

But, though the philosophy I was suggesting sounds like Hardy, it is not precisely his, and yet it is no mere fancy of mine. It was the suggestion of an eminent student of medicine: he hazarded the guess "that the last stage in disillusionment will be the first stage in degeneracy."

How would a history written on these lines affect its readers? All achievements—even when they come off—achieved through illusion (like victory in the Great War); all virtue, ignorance, disappearing with knowledge (like the virtues of Rome)—the world affords plenty of materials for such a history—but to what sort of national character would it minister?

History obviously at the best lacks the edification and

HISTORY *and* HUMANITY

the inspiration of poetry and fiction: at the best, owes such edification and inspiration as it retains, to religion and a cheerful and devout reading or interpretation of life: at the worst is frankly discouraging and blankly dismal, except of course when it is a mere catalogue of facts and details and has no interest or value either way.

I have been suggesting pessimistic readings of history like Hardy's and Maudsley's but it is easier to find another source for such pessimism: and the psycho-analysts have made a good deal of it and have worked it with success though not for gaiety or good cheer or faith or hope or charity.

Darwin and Bismarck—says John Morley—did more than any other two men to corrupt the later XIXth century by their two epistles of “ill news” that force ruled the world, and that luck and chance had ruled the destinies of man. Germany had risen to the front of Europe by force and forgery (this was Bismarck’s “ill news”): yet she had risen. What then was the secret of success in national policy but forgery and force? Well—commented Darwin—there is another force also, luck and chance and accident: accident, chance and luck have led to variations in animal species and to the survival of the lucky “sports:” our ancestors were apes: we are not apes precisely. When we see our poor relations we can say “there go I save for the grace of luck and chance.”

The year 1918 exploded the epistle of Bismarck the ill news according to Bismarck after some fifty years of acceptance: but the epistle of the much more worthy and honourable prophet of ill news, the prophet of luck and accident is still unrefuted: and (as I said before) has been exploited recently to some effect and some further discouragement by the psycho-analysts. It still hangs over the world and lowers the mercury in the moral thermometer. “This is from your original ancestor” says psycho-analysis when it comes across some human beastliness, “that is from

EDUCATION *and* LIFE

your original ancestor: here is a remnant: there is a survival: everywhere are souvenirs and reminiscences of those bandarlog."

Why not? Who can disprove it? But the philosophy which will underlie a history of the human race written from this bandarlog standpoint, will not tend to raise the race any further probably. Looking backwards in history as in religion, is unwise: (as it is also unscientific—according to Aristotle—the meaning of a thing—the cause of a thing—being never found in its origin, its mean beginnings and its trumpery occasions, but only in its later stages, the last scenes of its eventful history, its ultimate triumphs). But then historians to-day don't read enough Aristotle to take to heart his advice and his philosophy: they knew that he did not think much of history and they do not think much of him.

I have talked of Hardy and Maudsley and Darwin. There are countless other illustrations perhaps as good. Some eccentric Frenchmen of the Revolution conceived the idea that the true history of the human race was to be found in the philosophy of atheism: and in the extinguishing of the lights in Heaven: that the first thing to teach a child was that man is a mortal animal: without a soul and without God in the world.

The idea had in it no future, no vitality: of course: because whatever be the origin of the religious instinct, at least it is there. And the same instinct which created religion before the French Revolution, will re-create it again as fast as revolutions destroy it: since it is necessary—as Voltaire himself ultimately recognized—to human happiness and to human conduct. And therefore, even though it were true as Voltaireans may argue, that all religions are human creations, none the less but all the more, nay infinitely more on that very account, they are eternal, being the expression of an eternal instinct. Any historical or revealed religion may be modified and cancelled by further

HISTORY *and* HUMANITY

history with further revelations; but the religion which springs from an eternal instinct is unassailable and eternal.

It is tempting of course for any one not a Voltairean to ask a question at this point and to suggest that the eternity of the instinct is most easily explicable on the hypothesis of the reality and truth of its content: the instinct insists on the reality and on the goodness of God: well then why not then follow the instinct to its conclusions? But that is another story and it is not to the point just now, where we are discussing not the ground plan and basis of theology, but the standpoint of teachers and history. Anyhow the idea of atheism has in it no vitality and no future. But none the less a history written from this standpoint will be an incubus and nightmare to numbers of innocent children and to other readers of history, before the natural reaction of human nature destroys it again. And even then it will return from time to time when men have ceased to think consciously about it and consciously to reject it as incredible and impossible: especially if meanwhile they have been specially afflicted with recent calamities. That has been our case lately and we have seen therefore a reincarnation or re birth of such a philosophy of atheism. It appears to be the doctrine of the Bolshevik state in Russia. It is certainly the doctrine of the communist Sunday-schools in England and Scotland. It is also the doctrine not of the state indeed but of many persons in all countries, since the miseries of the Great War and the greater miseries of the so-called Peace, have plunged the world into its present depression and well-nigh despair.

More histories will be written therefore probably for a time on these lines. What will be their result on life and conduct for those who come across them? I think I see some results already. I came across a pamphlet recently issued in London—it matters not by whom and as a matter of fact I have forgotten the name, if it had one—the writer, however, calls himself a moralist and rather blazons forth

EDUCATION *and* LIFE

his claims as an ethical teacher. But here are his ethics: that honesty is the best policy: that the best policy is its basis and its whole content.

Now what can come of such ethics and of histories based upon them? Nothing but fatty degeneration of the heart and lowering of the moral tone: until the doctrine is forgotten under the pressure of a religious revival. Presumably it will be forgotten all the sooner because it is demonstrably false. Honesty is *not* the best policy except in the long run and for the race: for thousands of individual men and women it has not been the best policy: but the worst, so far as success in this life is concerned. Thousands of men before and since Job have not served God for naught: they have served him—not, (as the Adversary imagined) for flocks and herds and prosperity—but for loss of life and property, for hunger, pain and thirst and death; in the most memorable case, the case which has done more than any other for man's redemption—it does not matter what theological sense is put upon the word "redemption," because the word expresses an historical fact apart from all theological definitions of it—in the most memorable case, for a criminal's death of impalement upon a stake.

Few no doubt serve God to-day for such a death of shame and pain, but thousands serve in their humble way and to much humbler results, for their own smaller and lighter crosses. They at least know that honesty is something other than the best policy: no one, indeed, with much intelligence will ever take the doctrine seriously.

I have quoted one instance of the present unrest and degeneracy, one instance of its moral heresies: proceeding like other heresies—in part at least—from hardness of heart and contempt of the Word and its commandments.

I have lately noted another—a book written with ability and point, the gist of which is that a man of sense will renounce the Christian doctrine of unselfishness and

HISTORY *and* HUMANITY

self-sacrifice: rather the prime duty of man is to cultivate himself and make the most of himself and of life's opportunities: whatever lies in the way must be set aside: for the sake of self development: self determination, in short, to use the current political jargon.

The term is already proving a maresnest and a night-mare in politics. It is likely to prove just as much a disappointment in the history of individual lives.

It is of course no discovery: no stroke of original thought: it is as old as the hills: probably much older. Even Aristotle's *ἐνέργεια ψυχῆς* I suppose could be twisted and distorted by a little sophistry, into the shape of self-culture, though its author never pushed it to such lengths. Any one can see, of course, that self-sacrifice has its limits, and can be misused, as a foolish-fond mother or a fond-foolish wife misuses it: to her child's hurt and her husband's, if not to her own. But every one sees not less clearly but far more clearly, that the doctrine of the cross remains the head stone of the corner, though a jerry builder here and there, especially of course if he happen to be born a Jew, tries to reject it. There is no future for his Doctrine of Self-culture and selfishness: no future for the world, I mean, except degeneration and chaos.

Now I don't want to shirk the difficulties of this subject and therefore I will take instead a diametrically opposite doctrine, which is also to the fore to-day and appeals to thousands of ardent and enthusiastic young people.

The Students' Christian Volunteer movement goes to the other extreme of these recent heretics, and building upon the text of the one blood of all nations upon earth, upon the doctrine of "the Fatherhood of God and the brotherhood of Man" preaches the equality of all races: an equality asserted, the volunteers say, in the Gospel but never practised by white Christians. They ask that it be practised henceforth as well as preached.

And at once political problems are stirred, none too

easy of solution. British Columbia, for example, is asking for the exclusion of coloured immigrants. They threaten the continuance of British Columbia as a white man's land: the coloured immigrant is therefore to be excluded, treaties or no treaties: British subject though he may happen to be.

Seventy years ago possibly some Tories, now extinct, might have been content to answer "let the coloured immigrant come in: he lowers the rate of wages, and he works as well, or rather he works a good deal better than the white workman, who demands ever lower standards of work and ever higher standards of life and leisure." That answer to-day has no force behind it: no voting power, it is negligible.

But what of the Christian volunteers and the Christian idealists? They are not negligible even to the labor party: for they appeal to the conscience common to all parties. What if they say: "these coloured people are the children of the same God: they have the right to go where they like on God's earth: and do what they like, so long as they behave themselves. They have a right to take the pay which contents them: and work harder for it, if they are content to work harder: and under sell the white man and step into his place." Here seem to loom up the rival loyalties—the different and incompatible loyalties of which Sir William Hadow writes, and which—he says—history is to reconcile and combine.

A history of Canada written from the Christian Volunteers' point of view, from the point of view of Christian idealism and Christian philosophy—and all history is written from the point of view of some philosophy, or it is not worth reading—might lead us to conclusions very unwelcome to British Columbia. No one can remain indifferent to the Christian Volunteers' idealism: and yet? And yet? is it sound doctrine?

The first result of such a doctrine would seem to be the growth of two races, side by side in British Columbia:

HISTORY *and* HUMANITY

a white race of employees and a coloured race, chiefly of persons employed. Is that wise and for the good of the human race? (which includes both). Either you have something like the problem of the United States, the Southern States, that is, a dark and a white population side by side but not intermingling: or you have—if Christian idealism takes the last and final plunge—you have what is called miscegenation and a mixture of white and dark blood: intermarriage: and a new race of Eurasians and half castes.

Is that wise? is that for the good of humanity?

The opinion of the most enlightened and benevolent thought in the United States seems to run counter to it: they want equality before the law and scrupulous respect for each race, but no fusion.

Against fusion there is I think a deep racial instinct. Instincts are not for nothing or out of nothing. Some of them are the inherited experiences of the race; others perhaps are prior to any historical experiences and frankly rest on human nature like religion: and nothing more can be said about them. Of course if one likes the jargon of philosophers one can dignify them with the name of "a final inexplicability"—much good will it do them—or us, to so dignify them.

But when we say that this instinct against fusion is in part at least an inherited experience of the race, we have something less inexplicable to go upon; something fairly historical.

The Roman Empire witnessed much fusion of races: and one thing was noted against it, often: such marriages were apt to be sterile: of two beings so far apart as such a man and such a wife no third soul could be created. There was not enough in common between the two would-be parent souls to create a third and common soul. Human nature requires a certain mould, a certain fixity of type, a certain cake of custom, a certain definiteness of

EDUCATION *and* LIFE

habits and principles. There was no community of habit or principle, no common mould, out of which a third human being could be created. Some reckless and logical malthusian may retort: all the better: the very thing the world needs: a natural and innocent form of birth control: with none of the evils—which are obvious enough—of present birth-control.

But that is no real answer. It means merely the increase of other races and lower races, at the expense of the two races whom Christian idealism has invited into a union, against primary instinct. It may mean easily, that the race dies at the top and renews itself only from below, at the bottom.

Of course if it were really true—as Weismannists I suppose maintain—that all men are broadly the same so far as race is concerned, that all the salient differences between race and race are post natal and the results of education and environment: that since no *acquired* characteristics can be inherited, therefore there are no racial differences between two babies but only such differences, as are due to Nature herself with her tendency to variations and to the transmission of variations and her habit of varying between normal creatures, sub-normal creatures and super normal creatures, or super men; all other differences between men being the accident of different environments, easily removed by means of common environment:—if all this were so, possibly the dying off of the human tree at the top and the multiplication of its boughs and leaves, at lower levels only, would not matter: the lower leaves would succeed to the sunlight and the best environment, would produce the same blossoms and fruits as the branches above them—now dead—had produced in their time. And no one would see any difference, except for the dead limbs, the skeletons still hanging on above here and there. But Weismannism is quite incredible in itself, besides being almost incompatible with any doctrine

HISTORY *and* HUMANITY

of evolution or progress or any sort of faith, hope and charity, towards our race.

Almost every one in this hall must be conscious that he has inherited qualities, which were once painfully acquired for him by his ancestors, ancestors who have laid up merit for him as the Hindoos say: not merely inherited from some original "freak" or "sport" of Nature, whom Nature created off her own bat so to speak, to be unlike other men: which unlikeness still subsists through inheritance without effort on any man's part, only on the part of Nature, from generation to generation: the amazing difference between man and man in their gifts, their characters and their conduct are unintelligible on the Weismannian hypothesis. Neither environment nor the original germ-plasm of the original "sport" or "freak" are sufficient to account for them.

And if acquired qualities are inherited in spite of Weismann and some cumulative interest is paid in connection with them, and some continuous growth of excellence be possible, why, then the argument against miscegenation, against the crossing of stocks radically different and incompatible, stocks with a different ancestry and habits and history and principles, inheritance, grows stronger: and the difficulties which confront the Christian idealist who insists on the equality of men, on the literal brotherhood of men, multiply. It looks more like a case of older and younger brothers: full grown men and babies, both of the same parents, but far removed from any equality in their brotherhood.

When a philosophy of history, a criticism of life, from the historical point of view, finds itself confronted with such ἀπορίαι with doubts so doubtful of solution, with Gordian knots so twisted, and yet insoluble with a knife, what is to be done? And what can history teach on these ultimate questions? All education, history included, depends for its value on religion: but even religious

EDUCATION *and* LIFE

idealism, it seems, now raises more questions than it can solve without more light and more experience: at any rate when two profound instincts—as in the case I have suggested—appear to clash incompatibly: the instinct of Christian idealism which makes for equality: and the instinct of inherited experience, or an even yet older primordial instinct, which makes against the fusion of races and colours.

I wonder if history after all must not still be confined to the smaller and tamer and humbler and less important sides of life: and to less controversial themes: to the side of life within which the histories of the past have confined themselves; and have even been reproached for confining themselves. For what else could they in fact do? They sought indeed a philosophy of life. Every historian more or less consciously adopted a provisional and tentative philosophy of life, but it failed him when he touched the largest problems of life and history. He was forced, if he was honest with himself, to register a non committal verdict of silence or an open confession of ignorance: and thenceforth, deliberately or not, he took a humbler place at the table of the Muses, and was content with a humbler fare: what else could he honestly do? History is in fact what Aristotle said of it, less philosophic, less serious work than poetry and fiction: unless indeed it is itself, as the best histories are, full of poetry and personalities and fiction. Herodotus and Carlyle are the types of historians worth reading, because they are not historians only but poets and writers of imaginative fiction, because they tell us, that is, often, not only all that is known of this man or that woman, but more than all that is known. Yes: but not more than the angels know. That is to say they tell us of all those legends and embellishments which are spiritually true, which are *ben trovato*: and which it is likely, shed more light on the man's and woman's real characters than all the smaller facts actually recorded in scientific history and demonstrably true.

L'HISTOIRE DU CANADA ET LA FORMATION DU CITOYEN CANADIEN

F. X. MARCOTTE

QUEL est le rôle de l'histoire du Canada dans la formation du citoyen canadien? On m'a prié de répondre à cette question: je le ferai avec une brièveté proportionnée aux quelques rares loisirs dont j'ai pu disposer à la veille de ce congrès.

L'histoire du Canada et l'histoire en général n'est "point une matière de caractère spéculatif comme les langues mortes: elle n'est pas uniquement un moyen ou un élément de culture générale. C'est une science pratique qui prétend à la conduite de la vie. Elle a pour fin d'orienter toute une catégorie d'actes humains, quelques-uns des plus élevés après ceux de la religion: elle est le catéchisme des croyances et de la morale patriotiques." (M. l'abbé Groulx.)

À la culture technique ou professionnelle qui le rendra utile à la société dont il est membre, au code de morale qui fera de lui un honnête homme, tout citoyen doit ajouter une connaissance aussi complète que possible de sa patrie, connaissance non seulement de la géographie, des conditions économiques et juridiques, de l'art, de la littérature, de la langue du pays qu'il habite, mais aussi de l'histoire de ce même pays. C'est de cette connaissance que surgira dans son cœur l'amour qu'il doit à son pays. La patrie deviendra pour lui un objet de plus de la charité qui l'unit à Dieu et à son prochain.

Étudier l'histoire, en nourrir son esprit et son cœur, c'est pratiquer le culte du passé, et ce culte est non seulement une pratique honorable mais une force sociale. Notre

The Rev. F. X. Marcotte, Rector of the University of Ottawa.

EDUCATION *and* LIFE

peuple canadien, comme tous les peuples conscients d'eux-mêmes, doit rechercher l'appui de cette force.

Il a besoin d'une sève vigoureuse pour grandir, s'épanouir sur la terre d'Amérique, produire des fruits abondants pour lui et les autres, et cette sève il la tirera des racines profondes du passé. "Du passé surgissent des leçons et des exemples, des expériences et des lumières. Le passé est une école de respect, de fierté, de constance, de magnanimité, de courage. Au souvenir de ceux qui nous ont fait ce que nous sommes, au spectacle des travaux qui ont marqué leur vie, et à la pensée des vertus qu'ils ont pratiquées jusqu'à l'héroïsme, et sur lesquelles a été édifiée la patrie, nous aimons davantage ce sol que nous foulons, et qui fut le théâtre, à la fois obscur et glorieux, de tant de luttes, de tant de labeurs et de tant de souffrances." (Mgr Paquet.)

On comprend donc pourquoi l'histoire a toujours tenu une si large place chez tous les peuples dans la littérature, dans l'art, dans l'éducation.

Le citoyen canadien, comme individu, trouvera dans le culte du passé une source d'innombrables avantages. "Enfant, il y apprendra le prix du travail, la grandeur du devoir, la valeur du sacrifice. Lorsque défilent, sous ses regards ravis, et dans un rayonnement de gloire, les figures des grands ancêtres, quelque chose de leur foi robuste et de leur mâle ardeur passe mystérieusement dans son âme; et si son cœur n'a pas subi les atteintes de souffles pernicieux et desséchants, le jeune homme veut être ce qu'ont été ses pères." (Mgr Paquet.)

Partie intégrante de la cellule sociale qu'on appelle la famille, il puisera dans le passé le respect des traditions qui font les familles fortes, nombreuses, et le ferme espoir de l'avenir de la patrie.

Si par sa foi religieuse il fait partie de cette autre famille plus grande qu'on appelle la paroisse, l'étude du passé lui apprendra comment perpétuer cette vie paroissiale,

La FORMATION du CITOYEN

qui a été et sera le secret de la survivance d'une des deux grandes races de ce pays, la race canadienne-française.

Le citoyen canadien appelé à jouer un rôle dans la direction de son pays doit, plus que tout autre, connaître son histoire, car le présent et l'avenir qu'il a le devoir d'orienter vers l'idéal, s'enchaînent avec le passé; leur vie est le prolongement du passé. Le passé a une logique, une philosophie, des lois qu'il faut appliquer au présent et à l'avenir, et l'homme d'État qui ignore ces relations se montre inférieur à sa tâche.

Le respect de l'histoire s'impose à tout homme politique qui place le souci de la vérité, de la justice et de la charité, au-dessus des exigences de l'orgueil, des convoitises humaines, des calculs étroits.

De ces généralités passons à des considérations particulières.

L'histoire du Canada est l'histoire d'un pays encore jeune, d'un peuple encore en formation et que l'on ne peut appeler une nation. Elle est l'histoire d'une confédération de provinces, unité autonome dans un vaste empire, et formée de groupes ethniques divers, dont les deux principaux sont le groupe de langue française et le groupe de langue anglaise.

Un tel ensemble d'éléments créent à l'histoire du Canada des relations toutes spéciales avec la formation du citoyen canadien.

Fils de la grande patrie, celui-ci ira demander à l'histoire quels sont les rapports que le passé a établis entre le Canada et l'Angleterre, quels sont les droits et les devoirs vis-à-vis de la métropole, quelles sont les relations avec la nation française qui a présidé aux origines du Canada, quels espoirs et quelles craintes formuler sur l'avenir.

Fils de la grande patrie, il apprendra encore de l'histoire qu'au Canada il doit vivre en harmonie avec des voisins de sang, de foi, de mentalité différentes, des voisins qui tout en partageant avec lui une certaine somme de

EDUCATION *and* LIFE

droits et de devoirs communs, en ont d'autres plus particuliers qu'il faut observer et respecter. Il apprendra qu'il y a au Canada deux éléments surtout destinés à vivre distinctement côte à côte, l'élément de langue anglaise et l'élément de langue française, tous deux possédant des droits acquis par des faits historiques et confirmés par le pacte de la Confédération.

Une conclusion évidente s'impose dès lors à tout citoyen soucieux de connaître son histoire : étudier celle-ci d'une façon complète et désintéressée, l'étudier à fond dans la période qui le touche de plus près, celle de la domination anglaise, sans oublier l'époque antérieure, féconde en leçons de patriotisme non seulement pour la race française mais pour tout Canadien.

Étudier l'histoire d'une façon désintéressée c'est l'étudier à des sources vraies, dans des auteurs imbus de probité historique, libres de préjugés et de motifs intéressés.

Dans un congrès d'éducation comme celui qui nous réunit aujourd'hui, n'est-il pas permis d'exprimer le souhait de voir beaucoup de manuels d'histoire canadienne, en usage dans nos maisons d'éducation, révisés, corrigés et complétés ? N'y rencontre-t-on pas trop souvent des lacunes regrettables, qui ont pour conséquence de cacher à notre jeunesse la moitié de la vérité ? N'y rencontre-t-on pas trop souvent des affirmations de nature à fausser la vérité dans l'âme de nos jeunes gens et de nos jeunes filles ?

La réalisation de ce souhait contribuerait largement à créer des rapports plus harmonieux entre les deux grands éléments de notre peuple et à calmer bien des luttes regrettables.

Le Canadien, comme le Français ou l'Italien, a un autre amour dans son cœur, l'amour de la petite patrie, du coin de terre où reposent les cendres de ses ancêtres, du village, de la ville ou de la province qui l'a vu naître, du groupe

La FORMATION du CITOYEN

ethnique au milieu duquel il vit et dont il partage la foi, la langue, les traditions et l'histoire.

L'amour de la petite patrie est un besoin du cœur ; il est aussi un devoir. Il n'est pas un obstacle à l'amour de la grande patrie : bien au contraire, il l'entretient et l'affermir. Ce sont deux amours qui, loin d'être incompatibles, se complètent mutuellement. Le français aime-t-il moins la France parce qu'il est attaché à ses landes bretonnes ?

Puisque nous sommes ici en séance française, pourquoi ne pas dire que la race canadienne-française, plus que toute autre au Canada, a une petite patrie avec son histoire, sa langue, sa foi, ses traditions ? Elle a des droits imprescriptibles de lui vouer un culte à part, et ce culte est une des meilleures garanties de sa survivance et du rôle qu'elle est destinée à jouer dans la Confédération.

Donc l'histoire du Canada a pour le Canadien français en particulier des pages qu'il a le droit et le devoir d'étudier plus que ses compatriotes d'autres langues ; conclusion qui nous conduit naturellement à cette autre de grave importance : si l'uniformité des manuels d'enseignement est en général chose inacceptable, elle l'est d'une façon toute spéciale en histoire. Là comme ailleurs il faut éviter de "standardiser," et la meilleure sauvegarde contre ce danger est l'autonomie des provinces en matière d'éducation.

On a prêché, en certains milieux, que l'histoire du Canada doit être enseignée "on a British footing." Le principe est acceptable pourvu que l'on définisse avec exactitude ce que veut dire l'expression "on a British footing." Il y aurait moins d'équivoque si l'on déclarait avec un de nos écrivains que l'histoire du Canada doit être "on a Canadian footing." Nul doute qu'il faille rattacher cette histoire à celle d'Angleterre, "parce que l'Angleterre est le pays de notre allégeance, la source de nos institutions politiques, et qu'on ne sépare point deux histoires qui se sont compénétrées depuis un siècle et demi. Et pour cette dernière raison, nous devons étudier de plus en plus

EDUCATION *and* LIFE

l'histoire de France avant la conquête, et celle des Etats-Unis. Mais nous croyons que le Canada est une colonie autonome et non pas une partie intégrante du Royaume-Uni, comme l'Écosse et l'Irlande." (M. l'abbé Groulx.)

S'il est des pages embarrassantes dans notre histoire contemporaine surtout, nous qui, par notre vie nationale, écrivons l'histoire pour les générations futures, sachons les rendre acceptables par notre esprit de justice, de tolérance, de vrai canadianisme.

Si l'histoire du Canada, enfin, a des pages qui intéressent tout particulièrement les Canadiens français, ces mêmes pages contiennent des leçons de sacrifice, d'héroïsme, de dévouement dignes de l'admiration de tous, et plus on les fera connaître à notre jeunesse en général, plus on favorisera une vraie bonne entente.

Je termine par ces paroles d'Émile Faguet :

"En outre du sol et de la tradition et, par suite, ce qui constitue la patrie, c'est encore l'histoire du pays. J'ai dit quelque part, assez justement : 'La patrie, c'est l'histoire de la patrie.' L'historien peut n'être pas un patriote, il est, même malgré lui, semeur de patriotes."

"Les cendres des martyrs sont précieuses graines."
a dit Aubigné.

Les souvenirs des aïeux consignés dans les livres des historiens sont précieuses graines aussi qui germent fatalement, pour la même raison, puisqu'on a dit de l'histoire : "Pulvis veterum renovabitur."

GEOGRAPHY *and* HUMANITY

H. T. J. COLEMAN

THESE has recently been published, as part of the work of the National Council of Education, a Report of a Survey on textbooks on Geography used in Public Schools, prepared at the request of the Council by McGill University. May I refer to a few statements which seem to me to be highly suggestive in connection with the study of geography in our schools and the future teaching of that subject throughout our land.

I shall take sentences almost at random and try to elucidate what I conceive to be the underlying principles. The first extract is in regard to the teaching of geography in the upper grades of the elementary schools:

"The treatment should be regional rather than political, and above all it should be human. The relation of man to his environment should be clearly and continually impressed on the pupil's mind. The pupil should be trained to associate cause and effect, and it is therefore more important to emphasize reasons than facts. The mere memorizing of definitions, of names of towns, etc., and of statistics generally, does not constitute a knowledge of geography, and beyond possibly training in memory, it has no educational value."

I think there is no doubt that this old theory of the training of the memory by the unintelligent memorizing of a subject, whether geography or any other, is now quite

Dr. H. T. J. Coleman, Dean of the Faculty of Arts in the University of British Columbia.

EDUCATION *and* LIFE

untenable. Of course you may say that the sort of teaching to which reference has just been made is of historical concern to us only. There was a time, you will say, when teachers taught lists of names and formal definitions and thought they were teaching geography, but that time is happily past. I would be more disposed to admit this contention were it not for the fact that there resides in my memory a very distinct recollection of an experience which I had only a few years ago in a city whose name, because of my very great regard for that city and for the Province in which that city is situated, I will not mention. A parent brought to me an examination paper, the first examination paper in geography written by his young son, a boy about nine or ten years of age. I read between the lines—because anyone who has taught in elementary schools and who has likewise had occasion to train teachers for elementary schools, can read between the lines of such documents—and I saw very clearly how the boy had been instructed. He had begun the study of geography, not after the fashion suggested by the Report, but through the dictation by the teacher of certain definitions, and the copying and subsequent memorizing of these definitions. I knew that the first notes of that boy, painfully scribbled in his notebook, were something like this:

“The earth is a sphere. The earth rotates on its axis every twenty-four hours, thus causing day and night. At the end of the axis of the earth are the north and south poles.”

I did not, of course, see the examination questions—I saw merely the answers, but I inferred the questions. I cannot recall all that the boy wrote, but certain sentences remain in my memory very definitely. Two are particularly significant:

“The earth is a spear. The axes are at the ends of the poles.”

GEOGRAPHY *and* HUMANITY

The explanation of these decidedly ridiculous answers is that the boy was thinking in a concrete world—a world of spears rather than of such abstractions as spheres; a world in which axes, however the word might be spelled, meant useful and interesting implements for chopping wood, and where poles were poles, instead of points upon which this gigantic top we call the Earth might spin in its journey through the interplanetary spaces. It might be well, perhaps, in the interests of education—and education, after all, is just one form of commonsense—to leave such boys in the world of spears and axes for a few years longer until they feel the need of theoretical instruction to guide them through the puzzling maze of human experience. In such cases one gains nothing, and in fact loses a great deal, by anticipating nature.

Let us consider two further sentences of the Report.

“The study of geography should be human and should be scientific, and there is no necessary antithesis between those two terms.”

“At the same time we consider it of the utmost importance that the youth of the country should be treated primarily as Canadians, and not as citizens of any one particular province.”

We are to be Canadians, then, rather than provincials, so I suppose there is a real advantage, apart entirely from economic advantage, in moving from east to west; one becomes thereby a better Canadian because he comes to know more about his own country.

We have also a plea for the intelligent study of our country in its wider relationships so that our interest will not remain within the confines of that portion of the earth which we call the Dominion of Canada.

The last statement to which I will refer in this very brief resumé has to do with the relation of the universities to geography; and I am glad indeed that we have had this

EDUCATION *and* LIFE

morning such an admirable exposition of geography teaching as it can be carried on in our universities. I do not think Professor de Margerie would suggest that the topics which he has discussed with us would be to any very great extent suitable for children in the elementary schools; but they are admirable topics for university teaching; and the paragraph of the Report which deals with Geography in the Universities refers to the marked progress made in the university study of the subject in the Motherland, on the continent of Europe, and in the United States, and goes on to say:

“Contrasted with the serious attention the subject receives in these as well as in other countries, we find that there is not even an undergraduate course of geography in any of our Canadian universities.”

Apparently the writer of this sentence had not read the calendar for the current year of the University of British Columbia, because we have an excellent course in geography for the first and second years. I should like, by way of comment on the progressive spirit which is displayed in our sister province of Quebec, to read this further sentence from the Report:

“It is therefore most gratifying to note that a Professor of Geography has recently been appointed by the University of Montreal. It may be that this is only the first step in the recognition in universities of the true importance of the study of geography.”

And now, having made these rather casual remarks, I wish to pay a slight respect to the address which I had thought of giving you this morning, by reading you its concluding paragraphs. I had thought of speaking, as a Professor of Philosophy is entitled to speak on such occasions, of the philosophy of the subject in hand. I had thought of setting forth certain general positions which we teachers have come to take as a result of rather random

GEOGRAPHY *and* HUMANITY

experimentation in our schools throughout nearly half a century; and the conclusions which I had hoped to set before you were these: Geography is a more comprehensive study than we have realized. For example, we have, in the elementary schools, thought of and treated elementary science and agriculture as if they were separate subjects rather than as important and interesting aspects of geography. Sometimes I like to speak of the experience with which all of us begin as a mere point; and I like to think of geography as expanding that experience in a horizontal direction, and of history as enlarging that experience in a vertical direction, and of literature as giving to that experience spiritual significance and infinitude of meaning.

Geography is not merely a study of man, the creature; it is also a study of man, the creator. There is a real danger—and this applies to the recent effort to make the teaching of geography in our elementary and high schools definitely scientific—in the conception of geographical conditions as absolutely determining man's economic and social life, and as determining through these his whole mental life. It is the danger that always lies in half truths. Geographical conditions are not the causes of human activity; they are merely its occasions, and there is a world of difference between those two terms. There is only one real cause at work in the world, and that cause is mind—not merely your mind and my mind and the minds of all other sentient creatures, but that great Mind of which the phenomena of our physical existence are but fleeting manifestations.

There are few things which are more calculated to appeal to the imagination of growing youth, and to stimulate to earnest endeavour, than the picture which geography presents of man as "the architect of his abiding place"—to quote from one of our older writers on the subject. Certainly in many countries of the civilized world there is written in plain and sometimes indelible characters

EDUCATION *and* LIFE

the story of man the destroyer. (I quote now from the writer to whom I have just referred.)

"There are parts of Asia Minor, sections of Africa, of Greece, and even of Alpine Europe, where the operations of causes set in action by man has brought the surface of the earth to a desolation almost as complete as that of the moon, and though within the brief space of time which we call the historical period, these have been known to have been covered with luxurious woods, verdant pastures, fertile meadows, they are now too far deteriorated to be irreclaimable by man, nor can they become again fitted for the human race except through great geological changes or other influences or agencies of which we have no present knowledge, or over which we have no prospective control."

This is a gloomy picture, and one which perhaps more recent science would paint in less sombre colours: yet the story of the wanton destructiveness of man is one that we should know and which should be told with fresh illustrations of our own country in order that the youth of Canada may feel its truth and heed its lessons.

There is, however, another side of the story; one which we should note for our own encouragement, and one which we should tell to our own children, not only that we shall not be entirely ashamed before them, but that they may take heart and seek to better our example. It is the story of waste lands reclaimed and harsh climates ameliorated, of the opening up of the unoccupied areas of our own continent to the congested populations of Europe, of turbulent rivers controlled and made to do man's bidding, of harvests won from the inhospitable sea, and of the desert and the solitary place made glad.

When geography is taught in all our schools with these and similar facts in mind, it will, while still a science, de-

GEOGRAPHY *and* HUMANITY

serve to rank as not the least among the humanities, for it will help to provide that breadth of view, that refinement of sentiment and that enlargement of experience which are the soul of all true education.

LITERATURE *as* GATEWAY *to* KNOWLEDGE

BARNETT R. BRICKNER

"The true starting point and foundation from which all the rest must spring. We make no comparison, we state what appears to us to be an incontrovertible primary fact, that for English children no form of knowledge can take precedence of a knowledge of English, no form of literature can take precedence of English literature: and that the two are so inextricably connected as to form the only basis possible for a national education."—*Newbolt Report on the Teaching of English*.

EVERY exponent of pedagogy, from Plato to John Dewey, has taught us that the six senses (I prefer always to call them six—for I include intuition as possibly the most important of them all) are the gateways of knowledge. Now, the senses are really the tracks on which the train of thought passes. It is the train that actually conveys the stuff which, when thoroughly assimilated and digested by the intellectual stomach, the mind, gives us knowledge.

Why acquire knowledge and education at all?—the modern cynic asks—especially since "ignorance is bliss," and education merely serves as an irritant, producing in us wants, which the masses of men, living under the present social and economic system cannot satisfy. The answer may be given in the same terms as the reply to the question "Why eat?" We eat because we *must* eat; because without food physical life cannot be sustained or preserved. The instinct of curiosity, which is at the basis of the intellectual life, is as primary as are the instincts of hunger and sex. The quest of love and of beauty of God and of justice are the driving forces in life, the final goal of which is to attain happiness. We do not live by bread alone, said a

Dr. B. R. Brickner, Rabbi of the Holy Blossom Synagogue, Toronto.

LITERATURE *as* GATEWAY *to* KNOWLEDGE

Hebrew sage. In fact the physical preservation of life is but incidental and secondary to the life of the spirit, used in its broadest sense—the life of thought. “*Cogito, ergo sum*,”—said Descartes—“I think, therefore I am.” Self-consciousness is the distinguishing characteristic between man and animal, and between man and the animal in him. Self-consciousness is the process of understanding our own talents and limitations; it is the capacity to appreciate our place in society, and our relationship with other men and with things. To think is therefore not a luxury, but a human necessity. But to think one must be endowed with that which is the instrument for thinking—grey matter—mind. That in turn must be supplied with the raw material of thought, most of which is conveyed through the senses, and taken from the vortex of our daily experiences.

Many in the field of pedagogy make the mistake of believing that the mere registration of sense perceptions on the retina of the brain—a process which in unavoidable, and a matter of no effort—constitutes knowledge. This identification of sense-impression, of response to stimuli, of memory with knowledge, has in teaching led to very grievous errors. The purely sensory reactions are not intelligence; they are not in and of themselves knowledge. They are merely the raw stuff out of which the mind fashions knowledge. They are the cues which lead to knowledge. This process of having or receiving impressions and their motor responses is fundamental. Without them the complex yet simple habits and arts of life, such as walking, would be impossible. These sensory impressions are absolutely reliable and necessary, especially when dealing with the problems of skill, and the questions of adjustment to one's environment. The sensory reactions become intelligence when we introduce thinking; when the cognition of the registration of sense-perception sets in; when the mind has worked over the raw material and stamped it and classified it and related it into the cate-

EDUCATION *and* LIFE

gories of thought. Then, and then alone, does sense perception become knowledge.

Knowledge is the kinetic aspect of thought. Information is merely the potential phase. Knowledge when compared to information is what steam is in relation to water. In this sense the familiar saying, "Knowledge is power," is absolutely true. "As a man readeth, so is he," may be said to be a modern paraphrase of the thought, "As a man thinketh, so is he." Yet the mere storing of the mind with things which we find in books and elsewhere does not constitute knowledge. Knowledge is the ability to relate the facts of life one to another, and to make them function. In the words of John Dewey, "Knowledge, as an act, is bringing some of our dispositions to consciousness, with a view to straighten out a complexity by conceiving the connection between ourselves and the world in which we live." In modern education what we must stress is not mere information or memory, but the acquisition of knowledge, because it and it alone is character-forming. It is our knowledge of ourselves and the world, and the conduct to which this knowledge leads, that stamps our personalities.

Since it is the function of education to impart knowledge the question arises—a knowledge *of what?* And a knowledge *for what?* For what, we answer in a word, Character-building. Of what, we answer thus: Man is both a thinking and a feeling creature, and since education aims at the harmonious development of the whole man, education can be divided into three categories—the education of the reason, in the sciences, for the purposes of acquiring a knowledge of the world about us, our adjustment to it, and our control over its forces, the education of the will—which we call sometimes moral and religious instruction, education for behaviour and social conduct; and education of the intuitional and the emotional nature, which is the education that proceeds through literature,

LITERATURE *as* GATEWAY *to* KNOWLEDGE

through music, through painting, through the plastic arts, in a word.

Literature, we notice, therefore, can thus become a gateway of knowledge. What is Literature? It is not just some indoor sport for highbrows and people of leisure. Literature may be conceived in the words of Emerson—"as a heap of nouns and verbs and an inclusive idea or two;" or as Sir Henry Newbolt has phrased it, "Literature is the self-expression of great things, the record and the recounting of spiritual experiences, and in daily life, for every one of us, the means by which we may, if we will, realize our own impressions and communicate them to our fellows."

Literature is the congealed quintessence, in the form of written records, of that which the best minds in the world have hoped, thought, felt and done. It is in the intellectual sphere what coal and iron deposits are in the sphere of nature. Its value does not lie on the surface. It can only be gotten at by digging. It is the stored-up mental energy of the world's best minds which, when burned in the furnace of the mind, gives light,—knowledge—and generates heat,—enthusiasm and inspiration. "There are few influences in life which are so subtle or so powerful as the invisible power of Literature," to quote again Sir Henry Newbolt. "Those of us who know books can never forget the genial miraculous force that proceeds from them. When nature is drab and dull, and when moody we open the pages of our favourite poet and read a few sentences or pages, lo, the air swims with life, and scenes of magnanimity and grandeur invite us, the heart becomes joyous at the warbling of the bobolink. A new world is re-created and replaces that of drabness and coldness. Such is our debt to a book," says a great essayist.

Though Literature is life, it is not a photographic copy of life; it is a creative process like painting or sculpture, varying with the mind of the writer. It is a re-creation

EDUCATION *and* LIFE

of life as viewed through the creative faculties of the author, who is intent on conveying an idea—his idea of reality, of truth, of beauty, of righteousness. Literature is always a subjective and therefore a spiritual creation. It is the interpretation of the universal through the mind of the individual. It influences and impresses us by the sheer force of its spiritual conviction and intensity. To the extent that the mind of the author is stronger than ours, and his creative work is appealing, it carries us with him and makes us a part of the yesterdays and of the to-morrows.

Not everything that passes as literature has in all reality been, or is still deserving of that name. There were times, for example, as in the Seventeenth and Eighteenth centuries in English literature when literature was not creatively free, when it did not see the whole of life, when it was bound and fettered by political and social forces, when it was a set of graceful gestures. Nevertheless the outstanding and surviving things in Literature have always been free, creative, and universal. That, possibly, is why they survived.

Modern literature, in spite of its excesses, (which seem to be due to the authors' desire to find themselves, and reflect life as they see it through the spectacles of their souls) is free, and desirous of depicting life as a whole. It is not merely idealized romanticism; it is on the whole vigorously realistic. The modern literary spirits of America are endeavouring to see beauty where the rest of us see only grime and sweat. They see the struggle for justice where we see only trouble and unrest.

Because Literature is life, it should be taught as life, and not as some detached cameo of antiquity. Though it is necessary in this day of ours, to read widely, it is also essential to drink deeply of what we read. For the most part the average reader goes through literature instead of allowing literature to go through him. In this connection Bacon's

LITERATURE *as* GATEWAY *to* KNOWLEDGE

famous phrase about some books needing to be chewed and digested, is as timely as ever.

As school teachers we justify the place of science, in our curricula, theoretically at least, because it is supposed to be useful and practical; yet when we examine the methods in which the sciences are taught we find the methods to be most impractical and the sciences imparted as something abstract, detached from life and reality. We justify the teaching of literature on the ground that it is supposed to be cultural and liberal; yet we find it most often mistakenly taught as lessons in the technique of language-study.

If we analysed the true meaning of and relationship between culture and utility, we would soon rid ourselves of the superstition that because a subject is useful it is not cultural and liberal; and if cultural, it must, ipso facto, be useless. It is essential that we dispense with this dualism in modern education. It will be found that in our aim to teach utility we are sacrificing the development of imagination, the refining of taste, and the deepening of intellectual insight, all of which, to be sure, are cultural values, but as vital as the utilitarian values, which can only be imparted by teaching the arts, especially Literature, as something related to life—the outgrowth and recreation of life, of life in the only sense in which we know it. Literature proves, therefore, to be one of the best means at our disposal for humanizing our pupils and our education.

In order to interpret, and re-create for our children this humanistic power which lies in Literature, we should have teachers whose broad, yet specialized, training and enthusiasm for Literature is no less than the skill and knowledge of those who teach other subjects of the curriculum. It is further necessary that those who introduce our children to the great philosophy of life underlying

EDUCATION *and* LIFE

Literature should themselves at least be touched with the living coal of the creative spirit of Literature.

With these observations in mind, we are prepared to enquire in which specific ways can Literature serve as a gateway of knowledge? It should be observed, parenthetically, that in spite of the high cost of living and the high price of books, something which specially we teachers feel, books and literature are still the cheapest gateway to knowledge that mankind knows. Books make the whole world one immense reading room.

Literature is a gateway to knowledge of self. "Know thyself," is an old Hebraic expression. "Express thyself," is a modern parallel. We see and know ourselves best by reflections. To the extent that Literature is the self-expression of great personalities it calls forth a reflex action in us. In Literature we see our own motives analyzed and portrayed. We have dramatically presented to us the consequences of such motives. Literature by the power and permanence of its suggestion, becomes a mass of stimuli of creative initiative and self-expression in the individual.

Literature may also be regarded as a gateway to our past. "Know thy past" is the direct path to "Know thyself." Literature is in reality history, or what the Germans call "Kultur-Geschichte." It records our past, and makes us live again. It shows us that we are the children of yesterday. It is the key which unlocks that without which the past would be dead.

Literature reveals an old-new civilization and culture, a striving, without which the world would be the poorer. The Bible and the profound influence it has had in shaping the world's thought is the best example of what we mean. It is for these reasons that the Bible is known throughout the civilized world as the most original book in the world. In its forms and speech the highest thought of the world clothes itself. The same may be said of the great classics,

LITERATURE *as* GATEWAY *to* KNOWLEDGE

of Homer, Chaucer, Dante, Shakespeare, of all the great literary spirits ancient and modern. To know people one should either go to its land, or read its Literature. The people, be it ever so great, that has no Literature to convey its message and interpret its soul is, for the rest of the world, dead.

Literature, as a corollary to the proposition just stated, is a gateway to universalism and World Brotherhood, because Literature is that record of human experience that transcends and washes over political boundary lines. You cannot put a ring or a fence around culture. It is a constant reminder that in spite of differences of language, of colour, of religion, of nationality, human nature is, at bottom, the same; that we are all children of one Father.

Literature, too, may be regarded as a gateway to moral idealism, moral conduct, and to character. The Hebrew sages were fond of saying, "The beginning of knowledge is the fear of the Lord," and, "The fear of the Lord is to do justly, to love mercy, and to walk humbly with thy God." Literature, especially biography and poetry, abound with records of moral struggle; and poetry particularly is aglow with the inspiration of moral idealism.

It is true that the literary market to-day is surfeited with a mass of trash and vulgarity. Our responsibility therefore is to throw in abundance into the hands of young people the tremendous volume of good literature with which our libraries abound. I am sufficient of an optimist to believe that the healthy normal instincts of people are at bottom clean and good, and that when given the opportunity of free choice they will deliberately pick the wholesome and the clean in preference to the vulgarly suggestive. Not by censoring or suppression, which is the best possible way to advertise, popularize, and arouse the morbid curiosity of people can bad literature be nullified, but by supplying an abundance of good literature to take its place. If only we have developed in the child a healthy

EDUCATION *and* LIFE

desire and a critical judgment of what constitutes good literature, I have no fear.

Closely associated with the above idea is the function of Literature as a gateway to the aesthetic and artistic appreciation. Literature and art have their place in education by virtue of their capacity to enhance those qualities which make any ordinary experience appealing, appropriate, capable of full assimilation, and enjoyable. The study of Literature fixes taste and forms standards for the worth of later experience. It arouses discontent with conditions which fall below those standards. It creates a demand for surroundings coming up to their best possible level. Literature, in its aesthetic and appreciative value, reveals a depth and range of meaning in experience which otherwise might be trivial and mediocre. Literature creates for us in these respects new organs of vision.

Literature is a gateway to a knowledge of the social problem. Great masters of Literature, from the days of the Bible, the classics through modern times, have seen the seamy side of life, and endeavoured to portray to us how "the other half" lives. They have fathomed human conduct motives, evaluated standards, depicted the causes and conditions for the social situation. I am inclined to agree with those who believe that the fear that our youth will be contaminated by the reading of some books long regarded as great in the world's literature is groundless. The daily newspapers are the purveyors of more brute and salacious stories than any books placed on the Immoral Index. The great books in question, at least, when they expose the seamy side of life, do it naturally, fearlessly, sanely, and with sincerity of purpose. The story passing through the creative mind of the master-author receives thereby a something that in the end is morally uplifting and spiritual rather than degrading. Theirs is not the work of pandering, but the work of sublimation.

LITERATURE *as* GATEWAY *to* KNOWLEDGE

Finally, Literature may be regarded as a gateway to a higher nationalism. I speak of a higher and a lower nationalism because there is a nationalism that is chauvinistic, provincial, exclusive and independent. The literature which panders to that sense of nationalism is propaganda not literature. On the other hand, there is a nationalism which is generated of group soul-consciousness, and the recognition by each group of its own powers and limitations, of its place and the field of special service that it can render in co-operation, in the true League of Nations. This nationalism, instead of being exclusive is inclusive; instead of being narrow and provincial is universal. It unifies the nation by supplying it with a conscious idealism of service. It is like the prophetic conception of nationalism and universalism. Through the realization by each nation of its highest powers, and through its most unselfish co-operation, can the prophetic conception of peace and righteousness be attained. Literature is undoubtedly a gateway to the generation of such a nationalism.

In conclusion may I say that again I find myself in accord with the report of Sir Henry Newbolt and his Committee when they state:—

“We make no comparison; we state what appears to us to be an incontrovertible primary fact, that for English children no form of knowledge can take precedence of a knowledge of English, no form of literature can take precedence of English literature: and that the two are so inextricably connected as to form the only basis possible for a national education.”

We who are living in Canada are forced to make comparisons and to draw inferences. We are a nation in the making; England is a nation already made. Ours is a task of uniting in one common national idealism our several groups of diverse origin, and producing from this

EDUCATION *and* LIFE

union a harmonious national synthesis. For this purpose Canada needs a Canadian literature—a Canadian literature which will reflect the highest and the best in all of us, which will depict our struggle to adjust one to another, in our attempt, though not of one blood, for all of us to become at least of one mind.

How can Canada create such a literature? Literatures are not made to order, neither can literature be cut to measure; neither can it be called into being by condemning and refusing entry to the literature of other countries. In truth, literature feeds on diversity: it grows by comparison and competition: it comes into being only as a result of a struggle, and only by encouraging those factors which are its life-blood can it ultimately be produced.

Canada too, has the problem of language, which is an essential tool in the fashioning of literature. Undoubtedly as the population of Canada increases English will become the universal, the unifying language of all its inhabitants. Its very geographical position in relation to the United States, the all pervading Anglo-Saxon traditions of the majority of its inhabitants, will compel this situation in spite of political contracts. Yet in my judgment, it would be calamitous and culturally ruinous to make the people of Canada a one-language people. A person who knows only one language to-day may be said to know no language. The different ethnic groups of this country find it essential for religious and cultural purposes that in addition to English they and their children should cultivate other languages. The French-Canadians, French; the Jewish-Canadians, Hebrew; and so through the ethnic groups who have cultural and spiritual heritages which they wish to retain and transmit to their offspring.

The life of the nation is thereby enriched. Standardization and insistence on cultural uniformity is undesirable, because it would rob us of the greatest possibility Canada possesses, to create for itself a national literature. If we

LITERATURE *as* GATEWAY *to* KNOWLEDGE

examine the literature of England we will find that its river of creativeness has been fed by many rich and varied tributaries. Mingled in it are the fertilizing influences of different races, languages and ages. Literature is always the resultant of the creative struggle of soul with soil. By soul we mean the rich depository of culture and tradition of the ethnic groups who compose our nation, by soil, the great environment in which these groups are placed. The outcome of the struggle between soul and soil, the adjustment which necessarily takes place between these two in the struggle for life, produces what we call literature. Maria Chapdelaine is an instance of what I mean. Nature mixes facts with thoughts to yield a poem, says Emerson.

Canada has a unique opportunity of creating a national literature, because of her richness in distinctive culture-groups, all of whom are struggling to become Canadians, and to give to the land of their adoption their best. Theirs is a struggle of soul and soil. Theirs is a task of building up a Canadian culture. If the United States, with the same opportunities, has not as yet succeeded in creating a national literature, it is because of two reasons: (*a*) the predominating principle of assimilation which emphasizes unity, conformity and standardization, and (*b*) the absence of a supreme national ideal, the ideal of service.

Let us hope that Canada, blessed by youth, can benefit by the mistakes of others, and that it will, by pursuing the ideal of service and co-operation, produce in time a Canadian literature and a Canadian culture which will be the synthesis of the best contributed by the diverse people who compose it.

L'ENSEIGNEMENT *de la* LITTÉRATURE

EMILE CHARTIER

C'E qui manque à notre culture littéraire, ce n'est ni l'abondance ou la valeur des idées, ni la vivacité du sentiment ou la fécondité de l'imagination, ni la facilité d'expression. Nos lacunes sont plutôt l'absence d'esprit critique et le défaut de mesure. Pour acquérir ce don des nuances et de la convenance, cette pondération qui distingue presque instinctivement entre le vrai et le faux, le laid et le beau, que devons-nous faire?

On a cru longtemps chez nous, pour enseigner les *choses à dire*, à la puissance des manuels. L'expérience a démontré que cette puissance est éphémère. La théorie littéraire, à ce sujet, peut se résumer en un fort petit nombre de chapitres: l'un sur l'intelligence, l'autre sur la sensibilité, l'autre sur la fantaisie.

Le caractère de ces facultés une fois bien compris, il est facile d'en montrer le mécanisme. Elles produisent des idées, des sentiments et des images, à condition d'être mises en branle. Pour y réussir, il n'y a qu'à mettre en œuvre les sens externes, qui fournissent des sensations personnelles, couleur pour les yeux, sons pour les oreilles, etc. On y ajoute les sensations des autres, par une lecture abondante et variée. Celle-ci permet de se constituer, à même les trésors étrangers, un répertoire littéraire qui complète le sien propre ou le corrige.

Quand on est riche ainsi de son expérience propre et de celle des écrivains modèles, il reste à apprendre *comment exprimer* les choses qu'on doit dire. Aussi bien, c'est en

cela que pèchent surtout nos hommes publics. Les mots leur manquent pour exprimer leurs pensées; si les termes abondent, on les enlève en des phrases boiteuses ou incorrectes. Comment corriger ce double défaut?

Nos derniers professeurs ont trouvé d'eux-mêmes le moyen. Ils ont compris qu'une étude attentive de la phraséologie chez les bons écrivains s'imposait à l'attention des élèves. Puis, ils ont complété la simple lecture des textes par le procédé de l'explication. Si ce procédé est nécessaire pour l'intelligence du grec et du latin, à combien plus forte raison il l'est pour le français, langue on ne peut plus ondoyante et mobile? Il n'y a qu'à continuer dans cette voie pour que les générations à venir se distinguent par la variété et la justesse de leur vocabulaire, par la correction et la clarté de leurs phrases.

Cette formation indirecte ne peut cependant remplacer le travail personnel de l'expression par la composition fréquente sur les sujets les plus divers et dans les formes les plus variées. On n'acquiert bien la maîtrise d'un outil que si, non content de se rendre compte comment les autres le manient, on s'applique longtemps à le manier soi-même.

En somme, l'acquisition de l'art littéraire est une affaire de technique plutôt que d'enseignement. Le plus tôt nos maîtres auront acquis cette conviction, mieux ce sera pour le développement intellectuel de leurs élèves. Et nos hommes publics de demain, animés de ce sens pratique dont nous devons la participation à notre contact constant avec les Anglais, sauront donner à leurs idées pratiques cette expression idéale qui distingue les dirigeants de France.

L'envoi de boursiers en Europe ne servira qu'à confirmer l'excellence de cette méthode. Ajouterons-nous qu'elle se compléterait heureusement, après le séjour d'études en France, par une connaissance plus étendue de la littérature anglaise? Le jour où nos futurs professeurs auront passé au moins une année dans l'une des grandes universités

EDUCATION *and* LIFE

d'Angleterre, après avoir conquis leurs grades en France, ils seront en mesure de produire chez nous les résultats qu'ont rapportés à l'Europe les deux grandes littératures de l'heure.

LITERATURE *and* LEISURE

GORDON J. LAING

"Leisure has, in the main, been capitalized for commercial purposes. Our children are leaving school with but scant knowledge of their own Literature and therefore without that love for it which would enable them in after life to enjoy it in the spare hours."

THAT such a subject as "Literature and Leisure" should be assigned a place in this programme is in itself a hopeful sign. For the consummation of the ideal that the men and women of Canada should spend their leisure hours in reading good books—for so I interpret the subject—would result in a standard of public and private life higher than that of which Plato dreamed in his Republic. The establishment of the habit would inevitably sweep away all those trivialities that from time immemorial have impeded intellectual progress. We are indebted to Major Ney and his colleagues for including the subject in the programme.

And yet I am inclined to think that not even they expect or even desire the universal application of the principle. What havoc that would cause! No more could women indulge in that lingering luxury of slow meticulous dressing, for the relentless hour of the Browning Club would menace them. No longer would they spend those hours, those days of busy idleness in shopping, for Guilty Consciences would dog them from counter to counter, ever and anon jogging their elbow and reminding them that the Modern Drama Society was to meet at their house at two. A fitting would be reduced to a negligible two or three hour period, for the Short Story Conference would be already looming on the face of their wrist watch. The time de-

Dr. G. J. Laing, Dean of the Faculty of Arts in McGill University, Montreal; now of the Graduate School, University of Chicago.

EDUCATION *and* LIFE

voted to the choice of a hat would be limited, and the decision between the intriguing charm of a saucy turban and the devastating effectiveness of a Gainsboro, cart-wheel would become little more than the snap-judgment of a couple of hours, for the Dickens Fellowship would be holding its annual meeting that day. The long slow gorge of the luncheon party, that happy combination of heavy food and light conversation, that almost divine harmony of flowers and frocks and vanities and charm would pass away for ever. Gone too would be the pleasant rattle of the afternoon tea-cup, with its fragrant freight of Oolong, unlocking in its cheery way the inmost recesses of confidential information and speeding the latest gossip on its rounds. Gone too would be the bridge-party, and the familiar cry of "double," "no trump," "3 spades" and the triumphant howl of "Grand Slam" would be heard no more in the land.

Nor would men's lives be changed in less degree. No longer would the newspaper propped against the water pitcher co-operate with the matutinal coffee in reconciling one to the fact that another day had come with its quota of trials and troubles and labours. A volume of Shakespere would take its place. No longer would billiards beguile, or pool seduce, or drinks console. Golf would become a dreary routine and it might even come to pass that a man would reach the point of seeing that the score he made was not of the slightest interest to his wife. Presently the game would pass away. The putting greens would run to weeds, the far-green to seed, the bunkers crumble and the traps fill up. Poker would cease and within a few years become a subject of archaeological investigation, wrapped in a mystery as dark as that which shrouds the question of Tutankhamen's favourite indoor sport. Joy-riding would be practised no more, for Black Care would climb into the seat beside the driver and remind him that Hugh Walpole was lecturing on the De-

LITERATURE *and* LEISURE

velopment of the Novel that afternoon in Massey Hall and he must be there.

Such would be the results of the universal adoption of the plan proposed. But neither those who arranged the programme nor those of us who are contributing to it have ever considered universal adoption as possible or desirable. One of the assumptions with which we start is that there are some persons—many persons, if you will—to whom books can never make even the slightest appeal. Their minds are of a different cast and all the schools and colleges and universities and organizations in the world can not make them over. They are not necessarily inferior in mental power: in many cases they are of a very vigorous mentality. But they don't like books. We must let them go their way. They are making their contribution to the complex that we call society, and the fact that their view is different from ours does not of necessity reflect unfavourably upon them. Furthermore, we shall make much more rapid progress with our plan to increase the practice of reading good literature if at the outset we frankly recognize its inherent limitations.

But, excluding those who are not interested or who by temperament or training are unfit, we still find that there is no dearth of persons who make a practice of devoting a very considerable part of their leisure to reading. Ours is an era of readers. Not only is the proportion of illiterates in Canada very small, but among all classes of persons—from those who have had only a public school education to those who have attained the dizzy distinction of a B.A. degree,—the reading habit is established. That is one of the basic facts that must be kept in mind in the discussion of this question. We in Canada are so accustomed to the idea of an almost universal education, that we do not quite realize our advantages over other peoples. We may reasonably, and with some hope of success, speak of the high desirability of devoting a large part of our

EDUCATION *and* LIFE

leisure to literature, but besides Canada and the other British Commonwealths, the United States and a few of the leading powers of Europe, in how many countries in the world could it be discussed as a national question? Could it be discussed in Russia or the Balkan countries or any of the peoples of Southern Europe or Central Asia or the Far East? It could not. In any of those countries—that is, over far the greater part of the world—such a question as we have before us to-day would be sectional not national; it would affect only a small part of the population—the upper classes—those who had had at least some schooling.

But just as compared with other countries ours is in a position of advantage, so as compared with other times ours is superior. A hundred years ago illiteracy in almost all the countries of the world, even in those of Western Europe, was of such staggering proportions that the question of this afternoon could have had no national bearing.

But in this country and at this time it is appropriate. That it has a place in the programme of the National Council is one of the milestones in the march of education. Yes, in some way or other education has progressed. You see no progress from year to year, hardly any from decade to decade, but if you examine periods of fifty years or a hundred years you can see the advance: *velut arbor ævo*, as Horace wrote and as this University repeats upon its shield. And perhaps we who are educationists wonder at the advance more than any others. For we know how puzzling, precarious, subtle, elusive, baffling a thing education is. We realize how little we know about it; we may hear any day a theorist vehemently advocating some new method of instruction or plan of curriculum, denouncing at the same time some old discipline, and we listen to him with vivid pictures in our mind of the innumerable other fads with the corpses of which the track of education is strewn. But none the less the new fad will be adopted—for anyone who roars loud enough and in technical enough language

LITERATURE *and* LEISURE

can get a hearing from school boards and curriculum makers—and the old subjects will be squeezed just a little more and the fad will flourish and die and be succeeded by another, itself in turn to perish. Ten years ago, for example, who would have dreamed that qualifications for entrance to college would be partly determined by a series of psychological tests. But that is advocated now by many psychologists. Yet in spite of all our failures, in spite of all the bogs and quagmires into which we have fallen, in spite of our prejudices and ignorances and manifold weaknesses we have progressed. Educational progress, however, is not a straight ascent; it is a spiral, which from time to time flattens out (that is when our educational opponents are in control) and sometimes even dips to unbelievable abysses of pedagogical folly from which it but slowly recovers.

But, while recognizing this progress, it is not well that we should plume ourselves too much upon it, or deck our poor heads with feathers of self-conceit or look down with complacency—complacency that is the most offensive of all sins—upon the peoples of less favoured countries or less enlightened times. We have no grounds for doing that, I assure you. Such progress as we have made is only a start. Whether it will come to anything great within a reasonable time—for educational advance up to this time has been almost geological in its slowness—rests not only upon us whose business is education but also upon every one of you in this Hall to-day—rests upon us educationists, bunglers as we often are, blind, misguided, shifting and changing, now discarding the old and adopting the new, or rejecting the new and harking back to the old—and upon you the educated, our victims, who have survived our methods only by virtue of some inherent toughness of intellectual fibre that an all-wise providence has bestowed upon you.

EDUCATION *and* LIFE

But among all the uncertainties of education one thing is agreed and that is that it should not be confined to school or college. Those institutions furnish some basis for education, but only a basis. Upon this one must build the real structure, and there is no better way to do it than to devote one's leisure hours to literature. By literature, however, I mean good literature. I include both reading and writing. The latter should be kept in mind. I wonder how many mute authors there are—a very large number I think—persons who through bad luck or unfavourable circumstances have never found themselves. I am inclined to think that in this world to-day there are as many persons who could write but don't as there are persons who can't write but do.

But any effort in the direction of raising literary standards is confronted at the outset by a number of obstacles. The first and one of the worst of these is the character of the literature to which many of the persons who do read devote themselves. I refer to the popular magazines, those mind wrecking, brain destroying agencies—the weekly and monthly periodicals of the cheaper type. The editorial policy of these enterprising journals is a very simple one. It is the exploitation of the ephemeral. After the familiar phrase "10 cents a copy" or "15 cents a copy" should be printed still other mottoes, namely, "No thinking" and "No remembering." Their astute managers proceed on the theory that man's mission here below is to put money in his purse, and realizing that intellectual and spiritual values are below par have been quick to discern that when the tired money-maker gets in to his slippers and smoking-jacket of an evening and settles down in his armchair, he wants to read something that will soothe, that will lull, and that will restore his frazzled brain to its quondam vigour. Hence the cheap magazine. And those who want humorous sketches will find them here, some of them written by humorists, some by authors who once were humorists,

LITERATURE *and* LEISURE

and some by men who have the reputation of being humorists. And for those who like their fiction in colour there are darkey dialect stories; and for those who are interested in sports there is baseball fiction of a curiously constant type, in which some youngster from the bushes, at the crisis of a game, achieves a play of such startling brilliancy that even the feats of Casey at the bat sink into relative insignificance. Or if one wants a purple love story he may find it here—a tale in which you find the girl with delicately pencilled eyebrows, quizzical eyes, and curiously sympathetic mouth, with her complement, the young hero, who is invariably equipped with a very firm jaw and who is as brave as a lion, as lithe as a panther, as cool as a cucumber, and as handsome as a collar advertisement. You see that for a professor of Classics I am reasonably well acquainted with literature of this kind—familiar enough with it at any rate to have some idea of the amount of damage it has done to the reading of good books in this country. But it would be a gross injustice to imply that there are no persons who push their reading beyond the popular weeklies. There are large numbers who to these add the works of Harold Bell Wright and Zane Grey. Such are the literary standards of thousands and tens of thousands. Of those who remain there still are some that read the English classics. But not many. It is a dwindling choir, soon to be invisible. There is abroad a dread of being thought a “high-brow,” which is affecting the very sections of society which one might reasonably expect to be free from it. It is rampant among college students and flourishes among large numbers of alumni. The college boy who inscribed on a placard fastened in the wall of his room, “Don’t let your education interfere with your development,” is typical of thousands of university alumni—some college professors among them also—who seem anxious to prove that, though college-bred they are none the less of the world worldly, even of the earth earthy. The popularity of this cheap literature is

EDUCATION *and* LIFE

one of the things that must be combated. It is all the more dangerous because it is an enemy within the gates. We are trying to encourage reading, and it is a kind of reading.

The other obstacles are distractions of a different sort: occupations that fill up one's evenings and divert one from the paths of study. Prominent among these is the theatre—I mean the theatre of the cheaper sort. For it frequently happens that what is left of the tired money-maker's mind after his weekly magazine debauch, is subjected to the movies or to a musical comedy or vaudeville, or, if his wife is out of town, to that kind of entertainment that is commonly known as a "show." This constitutes an interesting experiment, of a hugely spectacular and elaborate character, carried on with the purely scientific purpose of determining the legal minimum in clothing. Vaudeville, with its curiously conservative content, with its unfailing sequence of song and dance, musical instruments, Japanese tumblers, and little play, not only furnishes us with a standard of public taste but is at the same time a monument to the national patience. The contribution of musical comedy to histrionic art is, of course, more notable, for it has given a final demonstration of the uselessness of a plot in dramatic structure, and has shown that all that is needed for a successful play is a fool, a fairy, and a little jazz. But the forms of dramatic entertainment that have been mentioned are as nothing when compared with the movies, many of which do not rise higher than the mental level of a ribbon-clerk. The elements are fairly constant here too: the speeding automobiles, the rushing train, the glycerine tears that ooze from the great eyes of the distracted heroine and trickle down her fine-wrought face, the comic policeman, and the slap-stick clown—a little silly, a little sentimental, a little suggestive. But the men in the movie-house audiences, it used to be said in the pre-arid days, are those who otherwise would be spending their time and

LITERATURE *and* LEISURE

money in saloons. "Better the movie than the bar," was the cry. Personally, I doubt it much.

Such are the varieties of theatrical entertainment in which large numbers find their pleasure. Thus do they minister to their jaded minds—they of the twentieth century, always so prone to descant upon the miracles of modern civilization, to speak of the world's progress, and to think with scornful contempt of all preceding ages. Compare their dramatic standards with those of Athens twenty-four centuries ago. Picture the scene in the theatre of Dionysus when a play of Aeschylus or Sophocles was produced. Twenty thousand people gathered there and watched with rapt attention the unfolding of a drama involving some profound ethical problem: some conflict of will, or defiance of God's authority or man's and the punishment it brought upon the transgressor: some case of overweening pride and its fall, or tragedy of guilty love. A familiar legend or incident was often the vehicle of the drama, and the plot was in many cases of amazing simplicity, but in the skilled hands of the dramatist it served for a delineation of character, an analysis of motive, a portrayal of action so subtle and at the same time so vivid and telling that the auditors were spellbound: and the solemn chant of the chorus, as it commented on the action, struck in their hearts a responsive chord of pity and compassion, and they carried back to city home or distant deme the abiding impression of man's relation to his fellow and his gods.

The only possible means of intellectual salvation is to leave all this and to read good books, to study and to see good plays. And if you are wise, you will concentrate your reading. Make a specialty, a hobby—call it what you will—of some author or group of authors, a period of literature in English or some other national literature—Greek or French or German or Italian—and read it not only for the interest of story or content, but critically, with constant reference to the sources in which it had its origin, the

EDUCATION *and* LIFE

social and political conditions which were its immediate setting, and the influence which it had on subsequent work in the same field. That is the study of literature. It will lift you out of the drab routine of life, out of all that is commonplace, bourgeois and sordid, and will place you high in a world of ideas and ideals. Those of you who have been to college have already made a beginning—but only a beginning—useful or futile, according as you have followed it up or wholly abandoned it. And not even college graduates have really made a beginning if they showed no flair for literature during their course. College cannot give one a taste for literature; it can only develop it. And on the other hand one can develop it without any college experience. Make literature the occupation of your leisure and you can go far in it. I knew a business man who taught himself French and who later became an authority on Molière. I knew another who became interested in Shakespeare. He made a special study of the Sonnets and tracked the dark lady through all her shadowy ways. One thing led to another and now he has written a book the merit of which, for the light it throws on Shakespeare's private life, is fully recognized even by those scholars who are still doubtful about some of his particular inferences. But what was the effect on his business, some one may ask. If he had been studying prices during the hours of his leisure instead of pursuing the dark lady would he not have got on faster? On the contrary, he has been highly successful in business and has one of the big places in the commercial world. Apollo does not always bend the bow, nor does any man keep his mind on his business all the time. Some relax by reading E. Phillips Oppenheim or Anna Katharine Green or Mary Roberts Rinehart, others by studying Shakespeare. Which is the better course?

Nor need the ancient classics (in the original or in translation) be regarded as too remote for the busy man's or woman's leisure: Walter Leaf, the distinguished London

LITERATURE *and* LEISURE

banker, has during a long life eased his mind of financial cares by pursuing his studies in Greek. He is one of the leading Homeric scholars of our time and he has done all his scholarly work in the lucid intervals of banking. With his name more than with that of any other is connected the theory that the Trojan war was nothing but an economic war, fought out between Greeks and Trojans to settle the control of the Dardanelles and of the grain trade of the Black Sea, and not because, as the tradition runs, a Trojan prince ran off with a Greek king's wife. The story of Paris and Helen, Mr. Leaf and others say, was woven into the record of a real war, just as a modern writer of fiction might base a purely imaginary love story on some phase of the recent European struggle. After writing his books on Homer, Mr. Leaf, his appetite for Greek still unglutted, turned his attention to the geographer Strabo and during the war, when he was one of the super committee who had to do with the management of England's finances, spent his week ends at his country house in elucidating the mystery of that author!

Or perhaps your interest lies in another direction. For your culture, for your intellectual safety, it matters little where it lies. Many a one has found his hobby in the study of Italian literature and art. A knowledge of Italy, with its imperishable record of ancient, mediaeval, and renaissance times, with its marvellous achievement in painting and sculpture, literature and music, is an education in itself. To know Dante or Raffaello or Michel Angelo (for the sphere of art may be indifferently literature, painting, or sculpture) involves an appreciation of beauty, an understanding of artistic motives, and a realization of spiritual ideals which will give a man something that, added to those more mundane accomplishments which the necessities of his profession demand, will lift him out of the mire and will teach him that there are other things in life than making a living. And when I speak of the potentialities of

EDUCATION *and* LIFE

culture in Dante or Raffaello or Michel Angelo, I have more in mind than the sensuous appeal made by lilt of lovely line, or splashes of colour of heavenly harmony, or compelling technique of a master's chisel. I am thinking of that world of aspiration that breathes through Dante's work from the tender sentiment of the *Vita Nuova* with its "gentle lady" to the profound philosophic insight of the *Divine Comedy*. I am thinking too of the wonder, the awe even that comes over the most callous of us when we find ourselves for the first time in the Sacristy of San Lorenzo in Florence, in the presence of those masterpieces of Michel Angelo: "Night" and "Day," "Evening" and "Dawn." For we cannot but recognize that we are looking at the work of a genius who combined with almost super-human technical dexterity a catholic comprehension of all the relations of life and a brooding realization of the eternal verities. Would it not be well if all men could have some of this? Not that I would suggest that they should love their business less, but that they should love literature and art a little more.

Reading of the sort that I have spoken of gives background, but not background only. It gives training too: sharpens the wits and develops the imagination. There is an impression that imagination is an impractical, useless if not dangerous quality and is best left alone. Nothing could be farther from the truth. Imagination—I mean constructive imagination—is the greatest of mental qualities. That literary studies—either in the ancient or modern field—develop the imaginative quality is one of the chief reasons why they should be cultivated. It is imagination that blazes the trail of progress. "Professor ———," said a friend of mine to me one day, speaking of a mutual acquaintance, "will never get anywhere in science, he is no dreamer." And so it has come about that the really great scientists—the half dozen or so that there are in the world to-day—are called "dreamers;" not with that

LITERATURE *and* LEISURE

old and slighting connotation of vague and hazy incompetence, but with that idea of what I have been speaking: constructive imagination. Yes, it was a dreamer who a couple of years ago by means of a little instrument devised in his physical laboratory measured the diameter of the great star Betelgeuze, the distance of which from us staggers calculation and the perimeter of which is so vast that if our earth were placed within, it would be even as a fly in the dome of St. Paul's. It is this quality of imagination that has made the success of business men—i.e., big business men—has showed them how to amass their unbelievable fortunes, while others who started in the race with them, whose technical knowledge was as good as theirs, are poring over ledgers in a remote corner of the great man's office.

And would it not be a good thing if legislators had a more generous apportionment of imagination—or at least some imagination? Would not the outlook be a little more promising if the party in power consisted of men with minds expanded by wide reading, of men whose leisure hours have been spent in the study of literature and philosophy? "I am a practical man," said Mr. Gradgrind in Dickens' story, "and am interested only in hard facts;" and so Mr. Gradgrind's son went to the devil and his daughter's life was wrecked.

Allow me to mention a few concrete examples. Take the case of the young clergyman. Surely it is an advantage that he should have something to give his congregation besides the theological lore which he has acquired in the college of the denomination to which he belongs—something in addition to the effluence of his personal piety and the expression of his abiding faith. These are of course excellent things, but in this day and generation, unless a clergyman have some such resource as wide reading furnishes, he will fail to reach the most intelligent element in his congregation—those whom it is most important for the influence of the Church that he should reach. His

EDUCATION *and* LIFE

message will never get beyond the rail of the pulpit from which he preaches, or the reading-desk upon which in unchastened excess of evangelistic exaltation he haply beats; or it will fall on unheeding ears, or by reason of its feebleness and inanity it will serve as an opiate, unpleasant but of swift effectiveness, a kind of soporific so deadly that five minutes after he has given out his text, the members of the congregation will lapse into a state of abstraction in which business problems or golf scores or bridge-whist losses and other matters not immediately connected with theology, jostle to one side the platitudinous banalities of the half-baked parson: or they sink into slumber, deep, blissful, merciful and profound; or into a species of coma, wherein the ears hear and yet hear not, and glazed eyes see and yet see not, and from which there is no recovery till the sudden silence in the neighbourhood of the pulpit startles the less afflicted among them into the realization that the sermon is over and deliverance is at hand.

How different this poor wight's dreary one-cylinder effort from the discourse of the widely read cleric, with all the rhetoric of ancient and modern times purring in the eight cylinders of his capacious intellect; with the devices of oratory old and new at his command; with that wealth of illustration that comes from a knowledge of history; with that magic touch of imagination that springs from long and intimate association with the best poetry the world has ever known; with that power of logical reasoning and analysis that is the product of a study of philosophy; and with that critical scholarship that is acquired only by first-hand acquaintance with the original texts on which Christianity rests, and through which he is in a position to defend its tenets when they are attacked, and is not obliged, either from dumb ignorance or from lack of address and skill in argument, to succumb to the first brawling raucous infidel who shall cross his path. The Church assuredly has done and is doing great things for the commun-

LITERATURE *and* LEISURE

ity, but I submit that in furnishing it with such men—and there are plenty of them—as the one I have last described, the University has done great things for the Church.

In the field of Law also the University has made its influence felt. There are many keen lawyers who have never gone to college, but there is not one of them, at any rate in the higher walks of the profession, who would not have been still keener if he had gone to college. The lawyer is all the better for background, and it is imperative, if he would go to the top of his profession, that he know his way about in a wide variety of subjects. He never can tell into what problems or complexities a case may carry him, and he must be equipped to meet them. I am not now referring to the technicalities of his own profession—for those he will get from his law school—but to the innumerable contacts with other fields that a case may involve. He cannot be a specialist in all these, but if he is widely-read he will know how to attack them, how to get at the essence of them and master them, and in court he will handle every phase of them like an expert. He will not boggle or bungle or blunder or fizzle; he will be off the tee with a clean drive, while his adversary is in the long or the rough or among the trees or out of bounds or floundering in bunkers and spending his energies in fruitless endeavours to the accompaniment of such maledictions as these situations inevitably provoke. Moreover, it is well-known that lawyers—whether for the weal or woe of their country I do not venture to say—have a way of getting into public life. Whether it is that profound knowledge of the wickedness and waywardness of the world that comes to them from their professional life that brings home to them the conviction that politics is their natural sphere, or whether it is their success in swaying juries that convinces them of the ease with which they could mould to their will that larger, looser, highly disorganized jury made up of the so-called intelligent voters, I do not know. But the fact remains that

EDUCATION *and* LIFE

high up in the seats of the mighty in every country are the lawyers. And when one of them attains that height and decides that he is no longer a mere politician but has become a statesman, it is of the utmost importance to the community that he should bring to that great task—to that vast responsibility of governing you and me—more than an ordinary measure of intelligence and knowledge of systems of government in our own and other times, in our own and other countries, and more than a superficial familiarity with politics and state-craft. It is only a man with this equipment who is safe—I mean safe for those whom he governs or helps to govern. Without this training he may be beguiled by a thousand political will o' the wisps—communistic or socialistic theories masquerading under the name of democracy and leading to anarchy. What can happen to a country when it gets into the hands of the uneducated we see in Russia to-day. It is the other nations who must feed her children.

Or the engineer: not long ago I heard of a civil engineer, a graduate of a famous technical school, who, after making a name in his profession, even then felt that something was lacking. It happened that he came upon a copy of Andrew Lang's translation of the *Odyssey*. A new planet swam within his ken. A professor of Greek to whom he spoke advised him to study Greek. He did so and in an incredibly short time he has become a Homeric specialist, who can and does engage in gentle and joyous passages of arms with professional classicists. And the other day when he was in the East, he said: "My special training was strictly and rigidly confined to courses bearing on my profession. I was never taught to know what literature meant. I was fifty years old when I began to study Greek, but it has been the golden key that has unlocked for me a castle of enchantment." No one could question his sincerity. He has something now which furnishes relief from the deadly grind of professional routine. He is not a

LITERATURE *and* LEISURE

worse engineer because of his Greek studies. He is a better engineer. And as a member of this Educational Conference it is my hope that every one in this audience to-day may happen upon some author or language or period of literature that you will make your hobby and that will carry with it a golden key that sooner or later will open for you also some castle of enchantment.

La LITTÉRATURE et les LOISIRS

RENÉ DU ROURE

LA plupart des moralistes nous enseignent que le travail étant la loi de l'homme, le bonheur consiste à savoir accomplir sa tâche quotidienne. Loin de moi la pensée de nier la satisfaction que peut procurer le sentiment du devoir bien rempli, les joies austères que donne la conscience d'avoir exécuté avec honnêteté le travail qu'impose à chacun le métier qu'il a choisi. Mais est-ce là qu'il trouve le véritable bonheur? Est-ce là ce qui lui procure les plus grandes joies? Et le secret du bonheur ne consisterait-il pas plutôt dans l'art d'utiliser ses loisirs?

Car on se lasse de la monotonie de la tâche quotidienne, si attrayante qu'elle puisse être, et je ne crois pas qu'il y ait d'homme qui voie approcher sans quelque satisfaction l'heure où cette tâche doit cesser, l'heure où il est libre de choisir son occupation, l'heure de sa liberté, l'heure de ses loisirs. Mais comment va-t-il les utiliser, ces heures de loisir? Hélas! il faut reconnaître que bien peu de gens, aujourd'hui, s'y entendent. La plupart d'entre eux demandent leur distraction au spectacle qui leur coûtera le moindre effort intellectuel (et aussi le moins d'argent) et c'est ce qui explique la fortune remarquable des cinématographes, ainsi que de ce que l'on appelle en anglais des "vaudevilles" et en français des "music halls." Mais de ce genre de spectacles et de distractions l'on se lasse assez vite: on y tue le temps sans y rien acquérir, et l'ennui, le terrible ennui, guette l'homme qui ne sait pas mieux utiliser ses loisirs. En vain il se défend et s'agite avec fièvre, court les "dancings," ajoute au bridge le *mah jong*: l'ennui le poursuit, l'atteint: il est perdu.

R. du Roure, Professor of French Literature in McGill University, Montreal.

Le mal a une source lointaine : si l'homme d'aujourd'hui ne sait plus se distraire, c'est-à-dire trouver en lui-même une part au moins de sa distraction, c'est qu'il est trop spécialisé. La spécialisation, voilà le mal dont souffre notre civilisation. Le besoin de se faire une situation aussi vite que possible, le besoin de gagner le plus d'argent possible, ainsi que l'étendue de plus en plus élargie de l'activité et des connaissances humaines, font que chacun est aujourd'hui obligé de se créer une spécialité. Chaque individu choisit dès son jeune âge un coin de terrain où il se cantonne : il le choisit aussi étroit que possible, puis il le creuse avec une passion méthodique. Et plus son trou devient profond, plus il devient étroit aussi : mais peu importe au travailleur qui poursuit toujours sa besogne, qui s'y adonne, qui s'y acharne, sans jamais lever le nez hors de son trou, sans éprouver la curiosité d'aller flâner, çà et là du côté de ses semblables, si bien qu'il finit par oublier leur visage, et qu'il cesse presque de comprendre leur langage.

Le fameux écrivain anglais Wells a fort ingénieusement imaginé une société dans laquelle les individus sont physiquement spécialisés, par des procédés artificiels, pour la tâche que la communauté leur assigne : c'est ainsi que les travailleurs sont armés de membres puissants, robustes et adaptés à leurs fonctions, que les conducteurs de bestiaux possèdent une longue antenne qui leur sert d'aiguillon, et que les penseurs, chargés du gouvernement, ne sont plus, une fois débarrassés du poids inutile de leurs membres, qu'une masse informe et gélatineuse de matière cérébrale hypertrophiée. La vie ne doit pas être précisément réjouissante dans une pareille société. Il est vrai que Wells la place dans la lune. Mais c'est peut-être l'état vers lequel nous nous acheminons.

Déjà il devient de plus en plus rare de rencontrer un individu capable de vous entretenir d'un autre sujet que de ses occupations professionnelles. Encore ne vous en parle-t-il pas toujours clairement ni correctement. Et certains

mêmes n'en parlent pas du tout, soit qu'ils en soient incapables, soit qu'ils préfèrent agir, sans perdre leur temps en paroles inutiles. L'art de la conversation se perd, et la vie devient de plus en plus ennuyeuse : tout ce qui faisait le charme de la causerie, l'imprévu, l'originalité, les rapprochements ingénieux et suggestifs, tous ces éléments de grâce et de diversité, sont sur le point de disparaître. Et si cette tendance continue à s'accroître, le progrès lui-même en souffrira : car, ce que les esprits gagneront en pénétration, ils le perdront en étendue : ils deviendront incapables de synthèse, incapables d'idées générales, incapables d'une conception large et intelligente de la vie.

Déjà ils se montrent incapables d'utiliser leurs loisirs. Ils ne savent pas jouir du spectacle que la vie leur présente, ils ne savent pas flâner, car pour savoir flâner, il faut pouvoir s'entretenir avec soi-même, et ils n'ont rien à se dire. Ils ne savent pas lire, car pour savoir lire, il faut savoir répondre à l'auteur qui vous parle, il faut savoir transformer la lecture en dialogue, il faut savoir aiguïser ses idées au contact de celles d'un autre—et ils n'ont pas d'idées.

Combien nous sommes loin déjà du temps où existait cet homme presque complet dont nos aïeux au XVII^e siècle avaient fait leur idéal ! Agréable et courtois, élégant et cultivé, sérieux et enjoué, connaissant l'art de se taire et l'art de parler, sachant faire priser sa conversation et celle des autres, capable d'intéresser chacun et de s'intéresser à tout, homme de cœur, homme d'esprit, homme de goût, nos ancêtres le désignaient d'un nom simple et joli : ils l'appelaient un honnête homme.

L'honnête homme ! Le mot était riche de sens autrefois : aujourd'hui, dépouillé de tout ce qu'il comportait de grâce aimable et séduisante, il n'évoque plus pour nous que l'idée d'une vertu, estimable sans doute, mais privée des attraits qui doivent la faire aimer. Nos ancêtres, semblait-il, ne croyaient pas que l'on pût se parer de ces qualités

extérieures de tact et de finesse sans posséder aussi la délicatesse morale : ils pensaient que la culture de l'esprit devait profiter au cœur, et que l'on ne saurait avoir l'intelligence droite, le jugement sûr, le langage poli, si l'on a l'âme vile. Était-ce naïveté de leur part ? Je serais porté à croire que c'était plutôt de la clairvoyance. Mais, quoi qu'il en soit, que de charme avait leur honnête homme ! Sachant que l'on ne peut être heureux que si l'on est satisfait de soi-même, il cherchait en toute occasion à plaire aux autres, afin de gagner sa propre estime : partout à sa place, et ne s'imposant nulle part, il s'appliquait à prendre vis-à-vis de chacun le ton qui convenait. Comme il avait appris tout ce qu'il est utile d'apprendre, et lu tout ce qu'il est bon de lire, il pouvait s'entretenir avec agrément de toutes sortes de sujets : jamais il ne manifestait cette sottise ignorance qui fait rire à vos dépens, et s'il arrivait qu'une question lui fût particulièrement connue, il en parlait comme des autres, avec simplicité, sans étaler l'apparat incongru d'une science pédantesque. Il ne faut pas croire d'ailleurs que l'honnête homme n'avait que des qualités de surface : ce brillant vernis recouvrait un savoir véritable, et plus d'un de ceux que leurs contemporains honoraient du titre d'honnêtes gens, aurait pu, comme Racine le fit un jour, dit-on, lire et traduire à haute voix une tragédie de Sophocle avec assez de feu et de clarté pour arracher des larmes aux auditeurs charmés. Bien plus, ils savaient tirer de leurs auteurs favoris un enseignement moral : car ils étaient presque tous, à cet égard, de la lignée de Montaigne, et c'est l'un d'eux, M. de Valincour, qui, voyant brûler sa précieuse bibliothèque, dominait son chagrin en disant : "J'aurais mal profité de mes livres s'ils ne m'avaient appris à en supporter la perte." Tel était l'honnête homme. Il savait tout ce qu'il sied de faire en chaque circonstance de la vie, et il le faisait : il connaissait, en un mot, toutes les bienséances : et comme il sied toujours d'être brave et loyal,

EDUCATION *and* LIFE

et comme il convient parfois de montrer de l'héroïsme, il était héroïque quand il le fallait.

Pourquoi l'honnête homme est-il un type du passé? Pourquoi ce type d'homme se fait-il de plus en plus rare? Un poète en ferait une ballade mélancolique qu'il intitulerait peut-être: *Ballade des honnêtes hommes du temps jadis*.

Où sont donc ces hommes heureux
De goût délicat, perspicace,
Qui charmaient jadis nos aïeux
Par les traits d'un esprit sagace?
En avons-nous perdu la trace?
Peut-être nos soins diligents
En feraient revivre la race .
Mais où sont les honnêtes gens?

Jamais pédants, souvent sérieux,
Ils lisaient Virgile et le Tasse,
Et les goûtaient, ce qui vaut mieux:
Parfois, ils préféraient Boccace . . .
Ils aimaient grimper au Parnasse:
Leurs magistrats intelligents
Mouraient en traduisant Horace .
Mais où sont les honnêtes gens?

Parfois, quand je ferme les yeux,
Devant mon esprit qui rêve,
Leurs fantômes silencieux
Passent en vision fugace:
C'est en vain que je les pourchasse:
Ils ne sont plus de notre temps.
Chacun ici se fait sa place:
Mais où sont les honnêtes gens?

ENVOI

Prince du goût, la populace
Méprise tes dons élégants:
Nos fils sont savants, pleins d'audace . . .
Mais où sont les honnêtes gens?

Après tout, il est peut-être encore temps de réagir. La marche si rapide du progrès scientifique a pu étourdir quelques générations. Mais aujourd'hui que nous savons que le progrès matériel ne donne pas le bonheur, ayons le

La LITTÉRATURE et les LOISIRS

courage de nous retourner et de revenir sur nos pas. Ayons le courage de dire : "Le bonheur n'est ni dans le progrès, ni dans le cinématographe, ni dans le radio, ni dans la prochaine invention du savant de demain : le bonheur est en nous-mêmes, si nous savons l'y trouver." "Cultivons notre jardin," comme disait Candide. Cultivons-nous. Donnons à notre esprit cette culture générale qui nous permettra d'apprécier et de goûter les meilleurs auteurs de tous les temps et de tous les pays. Et à ceux qui nous diront : "Vous négligez le principal pour le superflu," nous répondrons : "Vous vous trompez : quelle est la plus délectable partie d'un repas ? est-ce que ce ne sont pas les hors-d'œuvre ?"

LITERATURE *and* HUMANITY

SIR HENRY NEWBOLT

"We claim further that an English humanism, including the study of literature, of history, and of the language as an instrument of thought and expression, if made actual by being brought closely into touch with the main pre-occupations of the students, might go far not only to enable the education of the industrial worker, but also to bridge the gulf between industry and culture."—*Newbolt Report on the Teaching of English.*

IT is a serious thing to feel that you are standing upon the edge of anything, even of a platform, and I myself have a strong feeling that the world is at the present time standing on the edge of a very deep gulf, and that it is hardly yet aware of the fact. We are really upon the edge of something of which we know so little that I am perhaps wrong in calling it a gulf. It is, however, quite certain that, whether it be a great step down or a great step up, it is certainly a threshold. We are here upon the threshold of a new age, and that fact has its bearing upon the question of literature about which I am to speak to you this afternoon.

You have heard before, no doubt, that we stand upon the threshold of a new age. We said it very often, and a great many newspapers said it for us, at the beginning of the new century, and I think it was not true. A century is an artificial division, if indeed it can be called a division of time at all, if indeed time can be said to have any divisions, or to exist. But there is no doubt that the human spirit, the life of the human race, is at the present moment standing upon a threshold, and that it has not sufficiently considered what lies beyond that threshold.

Sir H. Newbolt, Chairman of the Committee on the Teaching of English in England.

LITERATURE *and* HUMANITY

The last age has culminated and passed away. It was remarkable for two things—and we were told of those two things by all our greatest men in England. There was a time some thirty-five years ago when a great historical critic—I can hardly call him a great historian, for he wrote so little, but he was acknowledged to be the greatest historical genius that we possessed, the late Lord Acton—in describing the most striking characteristic of the age in which he lived, said that it lay in the final victory of science. Now, I take it that in that age there were really two final victories of science, of which he was only considering one. The one aspect was this; he said that science had finally defeated the limitation of human knowledge and human thought by ecclesiastical authority; and while I should hesitate myself to pronounce on any subject of this kind, I cannot help remembering, and reminding you, that Lord Acton was himself, as it were, the eldest son of the Roman Catholic Church, that he was himself a devout Roman Catholic; and that he had the approval—at any rate, the tacit approval—of the authorities of that Church. In his introductory address at Cambridge to the students in History, he concluded by saying that the modern age, of which he was speaking, had been marked by this, above all other phenomena—it had been marked by the determination, the finally revealed determination of the human spirit “to be unhindered by man in the fulfilment of duty to God—a doctrine,” he said, “laden with storm and havoc, and the indestructible soul of revolution,” but nevertheless a great accomplished fact. That, you will observe is the proclamation of the freeing of the human spirit from the domination of other human spirits.

The second conquest of science was of a different kind; it was of the complementary kind. Twenty-five years ago Professor Ray Lankester, when President of the British Association, in his world-memorable speech at Oxford, pointed out that human history had for the first time

EDUCATION *and* LIFE

within our knowledge of it entered on a new phase. Man believed that he had been not only the product of his environment but very often the victim of it. Henceforth, said Professor Lankester, the mastery of science over the physical world is practically complete: at any rate, it is within sight that henceforward Man has the power, if he will use it, of making and forming his own environment: that is to say, he can shape the destiny which hitherto has shaped himself. Our own future, therefore, materially and spiritually speaking, lies in our own hands, and there is no limit, the imagination can set no limit to the changes in human life which may follow on that fact. This, you will observe, is the proclamation of the freeing of man's physical being from the physical coercion of his environment and his heredity.

Now, since those two men spoke, there has been one more great triumph of human freedom. A nation great in science, great in learning, and great in material and physical power, brought into the world some fifty or sixty years ago and set in active motion, a theory which endangered in a new way the freedom of the human race. It did not propose an authority which could coerce the human mind. It did not propose a force which should control merely human physical activity. It proposed the entirely new doctrine that all activity, whether spiritual or material, should be subject to physical force. It proposed that a new morality should be based upon this doctrine: not only a new morality but a new religion. The conflict which was launched upon us in 1914 was accompanied, and even preceded, by remarkable statements to this effect. When the outcry was raised against barbarous destruction of the monuments of ancient France, a German General, with the evident approval of the great mass of his fellow countrymen, uttered the memorable words that "every act, of whatever nature, committed by our troops for the purpose of discouraging, defeating and

LITERATURE *and* HUMANITY

destroying the enemies of Germany, is a brave act, a good deed, and is fully justified." At the same time Professor von Treitschke had already formulated, and everyone had already adopted, the doctrine which goes to the very roots of international life. The doctrine was this: "War," he said, "is politics *par excellence*." That is to say, that war is the fine flower and supreme exhibition of international relations. It was fortunately at exactly the same time that Sir Walter Raleigh in England—I think unknowing of the German's dictum—remarked, with our entire approval, that "war is the failure of politics." That is to say, that it marks the break-down of international relations.

Now, between those two theories there was an inevitable conflict. The war undoubtedly had many causes. We may have been to blame for some of them; fate may have been to blame for others; the state of Europe, an armed camp, may have been partly the cause; but there is no doubt whatever that the secret, the significance, the inner history of the war is that it was a war fought by the far-seeing and enlightened nations of the world to prevent the placing of a fresh slavery upon the neck of civilization, of a fresh domination upon the free development of the human spirit.

When you hear of the great debt which we owe to Germany, you hear words of truth, but they relate to the past; they do not relate to the new theory which we fought and gave so much to counter-blast. For that theory and for that dogma there are still owing reparations, not material reparations which perhaps we shall never live to see—but there are very great spiritual and moral reparations owing to the world for that attempt on the freedom of the human spirit.

We are left in the position of having to re-make the world. We have to make the world safe for the human spirit. We have to abolish angry thoughts, and in fact we have to abolish the proposed reign of Force. We have to

EDUCATION *and* LIFE

achieve the freedom of the spirit of man. Nobody can doubt, who looks abroad to-day on the face of the world, that, in spite of all its disturbance, its angers, its hatreds and its political enmities, there is abroad a genuine, deep-seated earnest desire for this freedom of the human spirit from the influence of physical force, and from the spiritual influence of the doctrine of Force as Right. And it is accompanied, as I think no one can doubt, by another desire, which is part of the same feeling, that is, the desire for something more like human unity, the desire to put into practice that human fellowship which we have always believed in, about which we have always been willing to speak but to which we have not been willing to trust ourselves.

Now, the new age has in these movements pointed the way to the development of a new science. The signs of this new science, too, are everywhere—the new science of the human spirit. Physical science has so far accomplished its work that the end is in sight. We know, within certain limits, the direction in which it is going, the goal at which it is aiming, the end at which it will some day arrive. It is not so with the new science of the human spirit. It is presented to us in many directions in an absurd and even preposterous form. We are asked to believe that among the data of this science there are pictures of a future world which strangely resembles the scenery of an English park, where well-dressed people go about wearing gold belts, and amongst whose activities is the creation of a gigantic bureau where 500,000 spirits are busy filing the prayers which cannot at once find admission to the place to which they are directed. Or, again, we are asked to believe that it is a place where conversations take place between recently emancipated spirits, on subjects which are most earthy of this earth. We find one of those spirits saying, “Dr. So-and-So and I have long medical talks together.” Now, those are not the data of the new science at all. Those

LITERATURE *and* HUMANITY

are the things which cumber it at the very beginning, the things which are troubling us.

What is really the base of the new science is the discovery of an old truth—the discovery of a truth, a world-changing discovery, too, though it has not yet changed the world—the truth that man is not, as we have thought him, a separable unit; man is not an individual atom, an atom which can be segregated from his fellow atoms and viewed in his entirety by himself. His significance is exactly the opposite. His significance is this, that though he is a person, that is to say, that he has a life, he has a thought, he has a relation of his own, yet his desires are not the desires of a separable unit—not altogether; nor are his greatest powers those which belong individually and personally to himself only; they are those upon which he has the power to draw, and they lie evidently, clearly, in a source which is outside himself. Some individual desires he has, and some individual power, and he is divided against himself. His life—and this is almost a definition of human life—his life is a conflict of one against many; a conflict between the separate and the social desires and powers. And, further, there is one more, one deeper and more significant fact about him, that his heart is restless until it rests in a greater Spirit than his own.

Those are the first data of the new science of the new age. Now, this throws an entirely new light on education and on literature.

Education, it would seem, has more to do with life than we have perceived. It is not, for example, the memorizing of facts; it has very little, indeed, to do with facts. It is the training which is necessary for life itself. It is that which will help you to gain some insight into the realities of life, into what lies behind the material veil and the material activities of life. It is, again, the record of the experience of living spirits.

EDUCATION *and* LIFE

Literature is neither a pastime, as some people think, nor is it a decorative method of statement. It has little to do with passing Time, for it is itself outside of Time and independent of it. It has nothing to do with decoration, for it is in itself beautiful; it is in itself art. It is the storing up of the experience of life itself, and it contains the power of great personalities. These personalities we think of as people long dead and gone, for the most part. We are wrong. No great personality which has ever impressed itself in literature is really dead. I cannot help thinking, as I speak, that no great personality which has ever existed is really dead; but it is an indisputable truth, which I think nobody will ever doubt who has ever read a great book written perhaps three hundred years ago, that no great personality whose force has once found its expression in a great work of art ever passes away or ever will pass away. Its contact with the human spirit is just as direct to-day as it was when that book was written. Its power upon the human spirit is just as great as the power of it upon the generation which first heard the words. The departed are not dead, for art is the most lasting thing in life; it is perhaps the only lasting thing ever produced by human activity. Literature is a true part of the eternal; it is indeed an expression of that which is most eternal in us.

You will notice about this science that it has more reliable, more numerous, more various data than the physical science that we are more familiar with. The data of physical science do not really change, but they constantly appear to do so. Every scientific syllogism is based upon premises which are bound to pass away. The whole idea of the physical world changes continually, and all the inferences drawn from it are obliged to change with that change. They become worn out, useless; they have no final value.

LITERATURE *and* HUMANITY

Now, with the data of the science of spirit that is not true. These data are always useful, they always have value, because whatever may be the changes that come over human life, every spiritual experience is a real thing. It does not depend upon anyone's view of it. It does not depend for its existence upon anything which may or may not be discovered in the future. The spiritual existence is always a part of reality, and every true record of it is a record of truth.

Every soul, past or present, has these experiences, and where they are within our reach—that is to say, where we can either have access to them in the words of our contemporaries, or where we can have access to them in the books of those who have gone before us—they always, or almost always, remain valuable data for the syllogisms of spiritual science. The power of the great spirits of the past is not a power which perishes. Their voices are never dumb. That which they tell us is always that upon which we can build, and it will remain with us until the end of that dispensation through which alone we can see things at present, that is to say, until the end of the period of human Time.

Now, in this we see the true meaning, or through this we can see the true meaning, of the unity which the world is now desiring. We desire, first of all, unity with the living. We desire that we shall not be separated, as we are at present, by those barriers which every child so soon begins to feel between himself and the other human personality. The great value of the teacher is that, for the time, at any rate, while the teacher is disinterestedly, unselfishly, self-forgetfully teaching a child upon any subject in the world—for the mere subject matter, whatever it be, is of the smallest conceivable importance in education—while the teacher is speaking there is always this personal influence passing, like an invisible stream of electricity, from the teacher to the taught. You have heard this afternoon, in

EDUCATION *and* LIFE

the first address, something of this influence, and you have heard an exact and powerful description of it. That is all in the direction of unity: and if every human being were subjected, in the period which we call the period of education, to anything like the same influence, the results would be very wonderful. But we have too long viewed education as a thing belonging to a period—a period of life which is to terminate at a certain fixed date, after which it is over; the work is over, the process is over, and, although we little think it, the result also will be over if we do not ourselves undertake for ourselves an entirely new educational course.

We desire unity, and we get it for the time, and to a certain extent; but we grow up into the world where there are elements on every side which make against unity. Especially there are the social barriers of class, of occupation, of political and religious differences. There are even the barriers of obsessions—of those great obsessions, some of which have their origin in politics, and some, markedly so at the present moment, in the study of social economics. A man who values his position as a citizen of a state, and a man who values his fellow men as fellow citizens, as fellow human beings, naturally desires that those barriers shall be broken down. He does not wish to live in a country where he is cut off from sympathy, from that ready going forth of one spirit to another, by any of those barriers, any of those conventional distinctions, any of those obsessions of the mind. What he wishes for is the freedom of the spirit, to enjoy that freedom in the intercourse of the spirit.

Outside of that, again, he desires—we all desire—a unity of nations. We desire to feel, surely, that not only we within our own communities and within our own national boundaries are members of one body; we desire even more earnestly than that to feel that we are members of the human race, and that those antagonisms which have

LITERATURE *and* HUMANITY

hitherto existed between us, and which we put down, perhaps wrongly, to our national differences, should once and for all be abolished.

It is not, I think, entirely true that those antagonisms are produced by national or even by racial differences. It is more than possible, it is easy, for one nation to admire another. There have always been nations whom our nation has admired; there have always been nations who admired us. You, as Canadians, have certainly never been tempted to enmity against any living nation in the world. You have not hitherto been engaged in what have been called imperial international politics, on your own basis, though in the future that may happen to you. You can see that it is not only possible but it is always the case that between certain nations there has been friendship, the feeling of intellectual kinship, fellowship, and that kind of belief in each other's powers which all tend to make for the peace of the world. It is rather like the personality of human beings. A man may have a strong personality, and it may be a different one from your own, but you may admire it, you may even sympathize with it.

No, it is those obsessions, it is the obsession of false philosophies, of false views of commerce, of false views of science, which have made enemies of nations—the belief that it is the sacred duty of the stronger nation to conquer the weaker one; that if it does not do so it is guilty, as the great German professor said, of a sin against the Holy Spirit. It is the introduction of this new and insane religion into the world—the religion of Thor and Odin—that has changed the whole face of what might by this time have been a peaceful continent into a chess-board of warring nationalities.

We have to get rid of those slaveries of the mind. Now, literature is almost the only way open to us, the only cure which one can think of offering. Art—and literature is in this case the most favourable of all arts—art has no

EDUCATION *and* LIFE

friendships, no jealousies, no hatreds, no enmities, no international politics. You can hardly say that of science, although you might do so if science had not devoted itself so fatally to the cultivation of the arts of war, and almost as fatally to the cultivation of those particular applied sciences which are exploited by commercial rivalry. We have to get rid of faults in this field as well as in others.

If it is wrong—and it certainly is wrong—for a nation to attempt the conquest of another by superior material militaristic force, it must be held to be equally wrong to attempt the conquest of any other nation, however small, however close a hand, by that force which can be exerted by propaganda, by tariffs, by alternate friendliness and unfriendliness. The desire to annex, to conquer, to govern, to assimilate our neighbours, must be resisted, by whatever means it is sought to be accomplished.

I do not say this because any one of us here is apprehensive that anything of the kind could be successful, but I say it because I find it impossible to blind myself to the strange fact that in a country not far from here writers are allowed constantly and from two separate points of view to preach this doctrine of annexation by a force which, though not painful physically, is the force of the stronger nation to be used against the weaker. How serious such arguments may be it is impossible to judge. Strange nations have strange ways, and it may be that tolerance is the best way to deal with those insanities. At any rate, the insanities are there, and they have their effect, or they may have their effect. The world in the future, if it is to be peaceable, must be a world in which one nation does not covet another's possessions.

Moreover, our literature which will give us unity among ourselves is not sufficient, it must be remembered, to give us unity in the world at large. If we know, as we do, that we can gain amongst ourselves a greater unity of classes—and by classes I do not mean merely social classes,

LITERATURE *and* HUMANITY

but also political and intellectual classes—if we can find a clearer basis, a more binding union of fellowship in our own great literature, the literature which both you and I have inherited from the past, we must still remember that there is a whole circle of other nations, at present outside that artistic fellowship, who might all be friends with us on the same terms, that is to say, upon the terms that we are to take with them the same common delight in a common literature which we have with our own people.

We heard last night an eloquent plea launched in this direction by Sir Michael Sadler. He pointed out to us the great debt we are under to France, and especially for that French literature which gives us at the same moment a model both of precision and of grace. An Englishman of the present day is a thwarted being if he does not understand the French language and read its literature with something like the ease and pleasure with which he understands and reads his own. I say he is self-thwarted. I could name to you a number of the most distinguished intellectual men, men even of the political world in England, who read habitually the literature of France in their leisure moments rather than the literature of their own country, because they gain by that another window from which to look out upon the world, and a window from which there is a wide, a beautiful and an inspiring prospect.

It is true, as the last speaker, Dr. Gordon Laing, has told us, that men in their leisure moments often seek for something which they think will relax their minds from the strain of the day's business. They would imagine, very likely, that to read in a foreign language—as, indeed, they do imagine that to read a serious book in their own language, which is, after all, perhaps to them something like a foreign book—they would imagine that to read such things would only be to add to the strain of the day's work, and would not be a relaxation at all. Now, I can only offer the experience of one reader. I have never found that to

EDUCATION *and* LIFE

be true myself. Being human, I have tried the common human experiments. I have often taken down from the shelf the most trivial book or the most recent magazine, and I have thought that I should by so doing perhaps ease the fatigue of my mind. I may, for the time, have been amused. I may, for the time, have been relaxed. Certainly in those things is nothing that could do anything but relax; but at the end of an hour, when I have gone to some other occupation, I have found that I was more tired than before. Now, on the other hand, it has happened to me countless times when a book fell into my hand when it happened to be either open on my table or lying on the shelf, if it chanced to be a book of real interest, whether modern or ancient, that after an hour's reading I have felt myself not merely relaxed but entirely braced and made into a new man, or at any rate a renewed mind. It is not the case that reading and following the thought of a great man is a disabling or a fatiguing effort. On the contrary, it is a tonic and strengthening exercise.

The reading of French stands—I will not say it stands upon a higher footing, but it is even more distinguished by the qualities desirable in times of fatigue: for it has not only this power of bracing, this power of giving intellectual enjoyment and activity to the mind; it has always the power of novelty and of giving an entirely fresh turn to the imagination and to the thought.

Now, there is only one thing left to say. If it is accepted that we have a new science which is bidding us seek for a new unity among mankind, and that literature will give us that, there is just this to be added—that we must understand one another, and that we must not be suspicious at the approach of one friend to another. It is possible to find on this continent, and it is possible to find even in this country, a suspicion that anything like a plea for unity, a plea for common associations, the use of a common literature to keep up the valuing and the preserva-

LITERATURE *and* HUMANITY

tion of common traditions and common history, may have behind them something of the nature of a propaganda which is not entirely disinterested. These thoughts, if they ever have occurred in the past, ought not to occur at this moment. If there ever was a time when any nation was offering the hand of fellowship for transparently sincere and earnest reasons, it is at the present moment when Great Britain, despairing of the chaos of the world which she sees around her, and despairing—if you will believe it—not simply for commercial reasons, has given pledges of sincerity which have never, probably, had a parallel in the history of the modern world.

We use the word "Empire" and the word "Imperialist." We should have done better not to adopt that word; but it will always be one of the glories of the British race, that, having adopted one of the most evil words of the ancient world, instead of using it as other nations have done, to denote all the evils which the ancient world gave to it for its connotation, we alone have by our use changed its meaning so that evil has gone out of it, perhaps for ever. The old imperialism sought to bind nations to it by force and for force. When an alliance or an annexation was entered upon it meant that the power for aggression, the power for use of force by that nation was increased. It is not the fact that Great Britain at the present moment is seeking either an alliance or a fellowship with any nation or with any dominion with any desire or any idea that this will be an addition to her armed force. I can tell you—because I was in England at the time—that the greatest surprise, the greatest shock of surprise which we have ever experienced in my lifetime was the astonishment and delight with which we heard that the Canadian Contingent was coming to England to take part in the great war. We had been told by some of the elder statesmen that, though we should live a thousand years, we should never see one soldier from the Dominions landed in Europe for a war in which Great

EDUCATION *and* LIFE

Britain was engaged. It was therefore an astonishment to us, a thing upon which we had not calculated. In future, if it ever happens again, it will not be an astonishment to us; we devoutly pray it never may happen, but it will certainly not be a thing of which we had not thought beforehand; there will be no surprise.

But that is not what we are here for. We are not seeking to make a military alliance with anyone against any one in the world at this moment. It is true, I believe, that the Anglo-Saxon elements in the world, if they chose, might make a League of Nations by themselves which should have the power to impose its will, without question and without appeal, on the other nations of the world. It is true that a League of Nations not confined to Anglo-Saxondom, has been proposed, which would have that duty, and that effect. We unhesitatingly reject all such proposals. Any League, whether of nations, whether of dominions, whether of this people and the other, or whether of all—any League which seeks to perpetuate the doctrine of the reign of Force as the sole arbiter of Right, is a thing with which we will have nothing to do, now or hereafter.

The unity we desire is the unity of the human spirit. Here we feel—let me say it, for as men we always love to put ourselves forward—we feel that if anyone is to lead, it must be Great Britain. There will be less difficulty with us than there would be in some other countries. We do not doubt the good will of great sections of people of the United States; what we doubt is their homogeneity as a people, and their power to bring their forces into action at a given moment. We have reason to doubt this, because their history has shown that they have not yet learned to act as one people in pursuit of one object. We have given the lead already. We have done what no great, no powerful, no proud nation has ever yet in the history of mankind done—we have with our own hands, at a moment when it was vital to the world's progress that someone should take

LITERATURE *and* HUMANITY

a great risk—we have with our own hands destroyed and thrown away our own weapons.

If you once give way to the old fatal obsession that no one is safe unless they make themselves safe by force, no one is safe unless they build up a military power capable of defending itself against all others—a one-power or two-power or four-power standard—if you once give way to that, then the old state of things will recur, and there is no end to anything—except to civilization itself.

Now, someone must take the first risk. Some one Power in the middle of a world which is partly, at any rate, hostile, must say, "We don't propose to make ourselves masters of the world situation; we say we desire friendship; we propose to sow friendship in the hope that we may reap it." As for fighting, there are few nations at the present moment capable of it, but, if any nation wishes to try conclusions with us on the only issue which we can think of at present as worthy of our steel—the issue which I have already spoken of—we will trust once more to our old power of coming into the field late, but holding on long enough to win, at any rate, the last battle of the war. But we will not fill the world with preparations for war. We will give up—and we have given up—our supremacy at sea; we have put ourselves at sea into the hands of the United States, who are, at any rate, partly and at times, hostile to us. We do not believe, in spite of that partial hostility, that sometimes recurring hostility, that they can abuse the trust we have placed in them. We have also allowed the supremacy of the air, which was unquestionably ours at the end of the last war, to pass into the hands of France. We have put down our army. We have acted as a nation would act which had and could have in the future no enemies in the world. There may be little wars on the frontiers of the empire, affairs of police, and for those little wars we have a little force; it is at least as contemptible as that old army of Contemptibles, which existed before 1914.

EDUCATION *and* LIFE

In future we are in the hands of fate. If the world goes the wrong way we shall have a fearful struggle for our existence and the existence of civilization. I do not believe that we shall come out of that worsted, because I believe, as a great statesman, Sir Edward Grey, said to me more than twenty years ago when we were thinking of the German war that was undoubtedly to come—"Those who offer to the world one idea only, the doctrine of the majesty and the sacredness of force, will never dominate or defeat the nations who have the real ideas to offer." And by real ideas he meant ideas of morality and religion and art and human fellowship.

We seek the fellowship of nations at this moment, and we seek it to-day first in Canada, because we desire that this state of war in peace shall forever be terminated. You will find amongst us here and there people, who deserve, as truly as any German, the name of Huns. I imagine that every nation at every time has some of them, just as every nation, even in time of war, has some who are worthy to rank with the best of any other nation. You will not find the Hun element in Great Britain dominating her commercial or her political or her military policy. From now you will never find that, from now until the end of time. That is my belief.

We are here to-day to ask you for your sympathy, your help, your fellowship in education, because we believe that it will break down barriers, that it will be the salvation of friendships, that it will be the inauguration of that fellowship of mankind which has been with us—with us, yet forgotten—for nineteen hundred years. We ask you also to remember this, and to delight in the same literature which you and we have inherited from our forefathers, and the literature of other nations which they, too, have inherited from great and noble ancestors. We ask you to break down classes, as we are trying to break them down; to break down the barriers against friendships of nations; to

LITERATURE *and* HUMANITY

forget the hatreds; to put away the powers, even when you have them, of dealing death and destruction among our fellow men, and we ask you to do this for the sake of the human spirit, which is sacred to us.

There is even a deeper reason which I can give, and which I will not give directly because it is not for me to speak of it, but I will remind you of some verses that an English poet wrote more than twenty years ago, thinking of these very things before they happened, before the time came when they could be anything but dreams—and dreams, as we have been told this afternoon, are very often more powerful than anything else in the world. The view which I have been trying to put before you this afternoon was expressed in these lines:—

†Nay, England's self, whose thousand-year-old name
Burns in our blood like ever-smouldering flame,
Whose Titan shoulders as the world are wide,
And her great pulses like the ocean tide,
Lives but to bear the hopes we shall not see,
Dear mortal mother of the race to be.

And then the reason—which is no fantastic, no vain, no hypothetical reason—for this vision is given:—

†The free man's reason well might think it scorn
To toil for those who may be never born,
But for some Cause not wholly out of ken,
Some all-directing Will that works with men,
Some Universal under which may fall
The minor premise of our effort small,
In Whose unending purpose, though we cease,
We find our impulse and our only peace.

†(from Sir Henry Newbolt's *Epistle to Younghusband*.)

LITERATURE *and* LIFE

SIR ARTHUR CURRIE

IT is my firm opinion, despite what casual writers have written, and despite what glib speakers have said, that the study of literature has never been wholly neglected in the schools and colleges of Canada, not even in the early days of the old log school house of our pioneer ancestors, or in the days of the early struggling universities. It is interesting to recall that as far back as the early part of the nineteenth century the French pioneers were accustomed to attempt rather difficult French plays in the crude theatres of Quebec. No doubt the performance was crude, but there certainly was no lack of affection and enthusiasm displayed. The taste for music and the love of song and story were outstanding traits of that old habitant race, and by their literature, either oral or written, they kept alive their memories of old France. The English speaking pioneers, also, had the same attitude towards literature. Their comfort and their solace, and the source of their strength in those old pioneer days were the Bible, the ballads of Scotland, the plays of Shakespeare, or the songs of Burns. I look forward to the future of Canadian literature, and feel that it is full of rich promise, especially when one considers the diverse elements which constitute the basis of our country's story and the foundation of her national life. We have behind us in Canada rich and varied traditions, now happily uniting in a single blend, traditions of two great races and two great languages in this land; and from those traditions I can conceive of nothing else but a rich Canadian literature developing. Let us remember this, that our country did not sprout like a mushroom dur-

Lt.-General Sir. A. W. Currie, Principal of McGill University, Montreal.

LITERATURE *and* LIFE

ing a night, on the Plains of Abraham in 1759; its roots go far farther back than that. In fact they are as deep and as far reaching as the roots of either British or French history. We greet tonight our distinguished comrades from across the seas and from across the line as our kindred, and we remind them that their literature is our literature, that English literature is our possession too, and that the literature of this land is none the less British because it is Canadian; for literature is like a stream flowing singly for a while, and then sending out its currents in divers directions to distant places, places far remote. These currents will be colored by the countries through which they flow as they pass along, but they will all acknowledge the same parent fountain-head, they will all carry forward the same ideals, and contribute to the enrichment of life in the places through which they flow. We cannot develop our literature by external means, no matter how well intentioned they may be; but the growth will be hastened and the development will be stimulated, if we do not forget the heritage of the literature of the past.

It is my firm conviction that in these days of reconstruction and re-valuation we cannot estimate or emphasize literature too greatly, and particularly the literature of the past. Do not think for one moment I am disparaging the literary product of the present, but I fear we often detect a willingness to speak slightly of the things that have gone, and an unwillingness to walk with uncovered heads into the presence of the immortal spirits. There is a tendency, too, to look upon literature as an effeminate pursuit, as a field for eccentric men and women or as a topic for some particular sect, rather than as a full flood of refreshment running through fields clothed in the garb of immortal beauty. There is a tendency to look upon literature as something apart from life, to talk glibly of "Art for Art's sake," when art is only art if it is produced for the sake of life. It is the custom too often to regard literature as an

EDUCATION *and* LIFE

ornament for exhibition rather than as a light to steer by: to regard it as a toy rather than a helpmate. The literary culture which extends only to casual chatter about books and superior minds is nothing but a sop to intellectual snobbery or affectation from which no serious benefit is ever given or derived. There must be a living fellowship with literature if we are to get out of it all we can. We must emphasize the human side of literature, and I, for one, am willing to believe that in the majority of the schools of Canada there is an honest endeavor to emphasize that side of literature. We must make the rising generation of our country understand that literature is the cry of essential manhood against all those evils and bad social customs, and that it is the expression of the triumph of man over inhumanity. We must show that in the red-dening dawn of the noblest epic of our race's history it was the poets who first awakened the people. They were the prophets of liberty and freedom and the strongest forces for humanity.

But we must also emphasize this, that literature is not something preserved for the few, or for the leisured, or for the cultured. Every great writer has written to the many. Great literature has always gone in search of the multitude. It has been the one great voice proclaiming freedom and humanity in notes of beauty. The appeal of its beauty is an appeal alike to the pauper as well as to the prince. The power of the riches of literature, is not a monopoly of any single sect or cult: its enjoyment is not confined to any class: it belongs to every man who has an immortal soul to feed, or who keeps in some corner of his heart a place for the kindlier thoughts of tenderness and grace. Nothing but custom, or misfortune, or indifference or neglect on the part of our educational system, can stand between the humblest man and his fellowship with the highest wisdom of the race. Literature is the undoubted right of all. A great painting, great statuary, and

LITERATURE *and* LIFE

even great music are sometimes the privilege of the comparatively few, those who dwell in cities and those who are privileged to travel; but literature is the heritage of the humblest child who can read. The poets and the prophets and the historians and the philosophers have not written to amuse or elevate those whom the smiles of fortune have kept from serious toil, but rather have they written for the men who by the sweat of their brow earn their daily bread, for the workers, that the doers of work may be strengthened and encouraged in their toil, and to give them comfort and consolation in their necessity, to give them satisfaction and humility in achievement and success, and to give them friendship and counsel in their loneliness and sorrow. These, to my mind, are the imperishable riches—to realize that when sorrow seems to multiply her shape, as if to suffocate the world, to realize then that there is hope and cheer in the knowledge of the strength and the endurance of those noble spirits who have gone before us, and who died singing of a better time. It was Emerson, was it not, who said that the sweetest music was not to be found in opera or oratorio, but in the human voice of literature when it speaks from its instant life in terms of tenderness and courage.

BIOGRAPHY *in* EDUCATION

EBER CRUMMY

"Our Literature is replete and resplendent with biographies of men and women who have made their lives glowing examples of the practical religion of the New Testament.

"English is the channel of formative culture for all English people, and the medium of the creative art by which all English writers of distinction, whether poets, historians, philosophers or men of science have secured for us the power of realizing some part of their own experience of life."—*Newbolt Report on the Teaching of English*.

THE existence of this National Council of Education and of this great conference is in itself an evidence that we are not wholly satisfied with the results of our endeavours in education. And I venture to think that this is something more than that noble discontent which is always admissible. A conviction rather prevails that something markedly different in the way of personal development and national upbuilding should be secured from our efforts. It has not however been the purpose of this Council, nor is it now, to dwell upon our past failures; I believe it is our purpose to help in a constructive way to discover the pathway that will lead to the desired goal.

An analysis of our educational problem will, I think, readily convince us that there are some important factors that cannot be held responsible for any lack of success. Perhaps no nation in history has provided more adequately the material equipment that seems to be required for the work of educating its youth than Canada has done. And I think I can say with equal confidence that no one who has a chance to know, can fail to be proud of the noble army of men and women who throughout our broad domain are engaged in the teaching profession.

The Rev. E. Crummy, formerly Principal of Wesley College, Winnipeg.

BIOGRAPHY *in* EDUCATION

There are other factors in the case, however, that do not reach a degree of excellence equal to these. And amongst these one might venture to assert, without much fear of contradiction, that the weakest element in our whole educational process is what the pedagogical scientists these days might call motivation. And the pity of it is that there is no element in the whole process more important than this. But this is hardly to be wondered at. The motive that must lie behind all eagerness on the part of our boys and girls, in the very nature of the case must be largely a product of the home. And it is a well known fact that adults as a rule have an almost unavoidable tendency to employ, when dealing with children, motives that may have considerable force with themselves, but which may make no appeal whatever to the mind of the child or youth. A sluggish imagination may account for this, and no doubt lack of information contributes to it, but at all events the fault is wide spread and invades not only the home but the ranks of the teachers as well.

Now my subject suggests that this motivation the lack of which is seriously distressing us is not far to seek. It suggests that it can be provided by biography. Of course I do not mean for a moment to deny the value of other agencies. I shall simply urge that a greater proportionate emphasis be placed upon biography. We have here placed at our disposal an instrument that would completely revolutionize our educational work. And I would further express the conviction that these other agencies I have hinted at would prove their value most when used in a subordinate relation to this fundamental one. I shall not of course confine the term Biography within narrow limits. My friend Professor R. A. Wilson of Saskatoon is disposed to place relatively greater emphasis on fiction than on biography proper as an instrument for presenting true life and personality. But this is surely biographic material, and I shall use it as such. And so are the tales that pass

EDUCATION *and* LIFE

current by word of mouth. In earlier times from the very necessity of the case practically all biographical material had to take this form.

Carlyle, in speaking of the service rendered to the race by the great, states the case thus:—"Innumerable men had passed by across this Universe with a dumb vague wonder, such as the very animals feel, or with a painful fruitlessly inquiring wonder, such as men only feel;—till the great Thinker came, the original man, the Seer; whose shaped, spoken Thought awakes the slumbering capability of all into Thought—what he says all men are not far from saying, were trying to say. The Thoughts of all start up from a painful, enchanted sleep, round his Thought, answering to it."

This is surely true. But there is a further service which these great ones render us. We may call it perhaps the obverse side. They not only show the way and by doing so help to crystallize our chaotic thought material into form. They are creative spirits. Their more potent personalities impart to us the very energy of life—of thought and feeling and action. And it is because of this that they are above all agencies fitted to stir up a compelling motive in the soul of the child or the youth, a motive which is a sort of adumbration of the unfolded personality which the future has in store for him, and which is for him already foreshadowed in his great relative, the hero.

It is our concern tonight rather to observe the fact than to seek an explanation, and yet it may be that an explanation is at least hinted at in the Subconscious of later psychology. This is the region of the soul or mind where dwells our real self. Here are stored up those experiences that have completely merged into our being. From this source all our true work is drawn. And for the child the stores of his subconscious is his spiritual inheritance from the history of the race.

Of course this content of the subconscious does not

BIOGRAPHY *in* EDUCATION

consist of the details of human experience, but of the general trend and aim of the human spirit as it has developed in the history of the race, and more particularly of that section or strand of the race from which the particular individual is derived. But the great unresting striving of the race has had one aim, the possession of an ever richer personality. All its spiritual progress has been in this direction. When it has turned aside from this its efforts have been abortive. All the lower depths of the child's nature can respond to the appeal of the great personal products which have appeared in this permanent struggle of the race, and to this alone; and especially to those which his own section of the race has produced. They are the concrete objects or pictures that correspond most closely to the negative so indelibly written on his own spirit.

But as I have said I am chiefly concerned with the facts of human experience. We cannot do better when we wish to determine the comparative value of any agency which we propose to make use of as a factor in our educational work, than to select those races whose contribution to the development of the human spirit has been most conspicuous, and especially the golden ages in the history of those races, and enquire whether these particular and very significant pages of history would tend to endorse or condemn our proposed instrument. If it appeared and played any outstanding part here we dare hardly overlook it. If it played a fundamental part, the conclusion is almost forced upon us that it represents a principle of universal validity. It is to this test that I should like to submit our proposition as to the value of Biography as an instrument in education.

For a very long time students have been in agreement that the most ample contributors to what we may call the spiritual wealth of the race are the Greeks, the Romans, and the Hebrews, and nothing that has arisen out of later researches compels us to modify this judgment. The Golden Age of the Greeks was the Age of Pericles. That of

EDUCATION *and* LIFE

the Romans was more extended and would I suppose include the whole latter half of the history of the Republic together with the Age of Augustus. As to the Hebrews, their Golden Age would embrace their whole history. The golden age of a people is that period of their history in which the peculiar life and genius of the people, that which was their distinctive contribution to the wealth of the human spirit, blossomed forth most abundantly and revealed most clearly the splendour of that genius. And the apprehension and consciousness of God and this embodied, as in the very nature of the case it must be, in great prophetic personalities, extended with the Hebrews from Abraham to Christ.

The literary activities of these three peoples have made us strangely familiar with their inner life as well as with their national history. Perhaps more with their inner life than with their history, and this by indirect means rather than direct. They reflect the situation rather than describe it. Amongst the multitude of details in which these great peoples differed from one another, there was one great matter in which they were in complete agreement, the principle that directed their mode in educating their children. And that was the emphasis placed upon the lives of their heroes as their chief instrument of education. Homer and Hesiod may be said to have been the school curriculum of the Greeks before Pericles, and the Age of Pericles may very well be said to be the gift of the Homeric heroes to the Greek people. The testimony of the Roman people is exactly the same. While Virgil stands toward the opposite end of his age as compared with Homer, his stories are not spun from his own imagination. They are the stock in trade of the educational material of the Romans, while the theogony and mythology which the Roman people produced do not represent one particle more the theological activity of their race than the biographical.

BIOGRAPHY *in* EDUCATION

This testimony too, is even more explicit among the Hebrews. The popular preacher is perhaps the best index that we have of the education as well as the educational methods employed in the age in which he lives and works. His aim is not to educate but to persuade, and he consequently appeals to what the people know, while his method of appeal reflects that which is currently employed. The fact that he is popular means that he possesses something of genius in recognizing these essential elements of effective appeal.

I would be somewhat reluctant to judge our own times by this standard. I am afraid it is hardly flattering to us. By contrast what an educated people the people of Israel were, and how successful their teachers! That well-known passage in the Epistle to the Hebrews would serve to help us to apply my standard both to the educator and to his product. After the writer has briefly reviewed the story of Abel and Enoch and Noah and Abraham and Joseph and Moses—all note evidently as familiar as the alphabet to his readers—as instances of the principle he is seeking to impress upon them, he adds; “And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens, women received their dead by a resurrection: and others were tortured, not accepting their deliverance, that they might obtain a better resurrection.” Here in a nut-shell is an epitome of Israel’s great history and here is reflected the educational method that made that history great.

We have in our own times an instance that would supplement the testimony of these ancient peoples. The rise from obscurity of the Japanese nation to a position of

EDUCATION *and* LIFE

prominence and strength and influence amongst the great nations of the earth, challenges the attention of the modern world. And if we carefully explore the secret, we shall find the cause exactly the same as that which we have been observing as a creative force amongst the great peoples of antiquity. They made their heroes the teachers of their youth. From end to end of the land their very entertainment was redolent of the spirit and achievements of their great ones. The story-teller kneeling on his low table and entertaining a village group, the samisen player and the koto player with their music deepening the impression of the song they were singing, the dancing girl by her posturing and the actor by his acting doing exactly what the musician was doing only with a different instrument, all these had one theme, the spirit and achievements of their great ones. And this all reflected the fact that the schools had succeeded in their main purpose, that of making the people familiar with these remarkable tales with which the various artists so profoundly moved them.

I believe I could now sum up this unanimous testimony in the following statement: in the great creative periods of human history the educational method employed was an appeal to the achievements of the past as represented by the nation's heroes. And second, national and spiritual decline set in just as soon as the emphasis in educational methods was transferred to analytic and more abstract methods. It has often been observed that the age of great dictionaries was the age of decline in literature. The principle involved is identical.

I would now like to call your attention to the fact that when we study the phenomenon of great men themselves and the forces which, so far as we can observe them, enter into their production or at least into their education, we find in them as well confirmation of the educational principle which I have been endeavouring to emphasize. I shall seek my illustrations from those who attained to great-

BIOGRAPHY *in* EDUCATION

ness in the various fields of art, and at least one who was great in the realm of action. I shall choose the names almost at random. And I shall so far indicate a forecast of what I think will become obvious as to state, that the currents of personal influence are so distinct that we can readily indicate the spiritual genealogy of those who in their various fields have made for themselves a permanent place amongst the great of all time.

Toward the close of the fifteenth century there lived as yet in his father's home in the City of Florence or its neighborhood, a lad still in his teens, whom we now know as Michel Angelo. His father held a post in connection with the government and he was ambitious that his son should succeed to a like position. What more laudable ambition for a Florentine than that a young man should be connected even in a humble way with the court and government of Lorenzo the Magnificent? But God's plan for the lad was different, and the Great Father ensured the certainty of His plans first by the endowments with which he had equipped the youth and then by the educational influences by which he surrounded him. The names and personalities and achievements of great artists was already a commonplace in Italy and especially in Florence. Giotto had lived and worked here two centuries before, and Paolo and Fra Angelico and Masaccio and Botticelli and others only less distinguished at a later date. And even now Leonardo, twenty years his senior, born in a neighboring village, was by his work attracting the attention not only of all Florence but of all Italy. Was it any wonder that his father was disappointed in his plans when he would have him enter an office? And was it any wonder that God's plan had a chance, and that the greatest treasures of art of Florence and Rome and all Italy stand as a monument to his genius and character, and have given to Michel Angelo an everlasting name?

A century later than this, pilgrims on their way back from Rome, when they reached the city of Cologne used to stop at the house of the widow of a Flemish exile to rest and talk of their pilgrimage and what they had seen. And they would tell of that trio of great ones, Michel Angelo and Leonardo and Raphael, who by their genius and art had not only appealed through their statuary and paintings to the depths of the human spirit, but had risen thereby from the common level to be the peers of prince and pope. And the widow's little lad Peter Paul Rubens listened to these wonderful tales and found in them his education, and his work in all the greater galleries of the world remind us that his education was not a failure.

More than two centuries and a half after this again, a clumsy country lad from the coast of Normandy is wandering through the streets of Paris trying to find the Louvre, and in his conscious awkwardness too diffident to ask the way. In a small restaurant where he had dropped in to eat he revealed the power that was impelling him. The little waiting maid was placing his dinner on the table when he blurted out, "They say there are Rubens in the Louvre." The abruptness and the crude country dialect was too much for the maid, and she had nearly to strangle herself with her apron to keep from appearing too rude. But the youth had revealed that burning, impelling motive which was thrusting him forward and that proved that he had already entered the pathway toward distinction. At last he found the Louvre; and thirty years after he told a friend his impressions on first entering that paradise of art. "It seemed as though I had at last attained, achieved. My feelings were too great for words, and I closed my eyes lest I should be dazzled by the sight, and then dare not open them lest I should find it all a dream. And if I ever reach Paradise, I know my joy will be no greater than it was that first morning when I realized that I stood within the Louvre Palace."

BIOGRAPHY *in* EDUCATION

The same law of spiritual succession will be found to hold good when we inquire of the names great in the other arts. I might mention Bach, with whom it has been said that the organ not only in its construction but in its music reached perfection. In his own distinguished family he surely had biography enough. And yet he was not satisfied with this. As a boy in the teens we find him walking a hundred miles and begging his food as he went to reach Hamburg and hear the great Reinke, and later quitting his post abruptly and rushing off to Copenhagen to hear and talk with the greater Buxtehude. Or Wagner, perhaps the greatest creative genius in music of the last century, who was or thought he was born a poet, and would have been one and a distinguished one in all probability had not Beethoven and his melodies arrested him and made his soul a slave to the sister art.

Literature too is full of illustrations. The spiritual succession represented by the names of Homer, Virgil, Dante and Milton is a commonplace. But here I must remind you that it was not the works alone of the master that arrested the attention of his successor, but his personality expressed through his work and otherwise—the personality mainly. Milton you remember reminds us that if you wish to write an epic you must be one. In that he hints at the secret of spiritual succession as well.

And again Chaucer worships at the shrine of Boccaccio and Dante and of Machault and Froissart; and Spenser at Chaucer's shrine, to become himself in turn the poetical divinity of the other great Elizabethans. Shakespeare, besides this major influence, began his great career as a dramatist by imitating Kyd and Lyly and Marlowe and the writers of the chronicle plays, great men all and worthy of his worship, though their names are now eclipsed by their greater disciple; as Burns later discovered himself by bowing before Ramsey and Ferguson. And the Victorians with Shelley and Byron and Keats, all of whom

EDUCATION *and* LIFE

we may class in the same group, catching the vital note of Burns turned back over a century and a half of classical decadence and found the inspiration they sought, which enabled them to put forth their creative powers, in Chaucer and Milton and the Elizabethans. And again let me say that a poet does not find his object of worship in a poem but in the man behind the poem, in the creator not in his works. A poet of all men, and just so far as he is a poet, penetrates reality and worships not the sun but God.

The men of the bible would add almost indefinitely to my list of illustrations. The intimate association of the names of Moses and Elijah with that of our Lord reflects this same principle. But I shall make use of only one particular instance. Hosea found in his domestic tragedy not only his call to be a prophet but his message as well. In this lurid scene appeared to him both the nature of Jehovah as a God of redemptive love and the gross unfaithfulness of the people, whom from their misery of unfaithfulness he sought to redeem. The prominence which Jeremiah gives to this conception indicates that Hosea was his spiritual father whose tragedy of months he extended into a life of martyrdom. While Ezekiel in the same way indicates clearly his relation to Hosea and Jeremiah.

Nelson will supply me with the only instance I shall cite from what we call men of action. His mother died when he was nine, and left him one of a group of nine motherless children. He was one of the youngest, and the most delicate. But he was nurtured on the heroic. Drake and Frobisher and Raleigh and others of that great group of seamen of Elizabeth's time had made to every English lad the very seas that bounded their island home a biography of heroes. And then his uncle was Captain Suckling of His Majesty's navy, a hero too of no mean order to that orphaned group in the Norfolk rectory. Just before her death his mother had secured a promise from her brother that he would take charge of one of the chil-

BIOGRAPHY *in* EDUCATION

dren. After a year or so had passed little Horatio wrote his uncle reminding him of his promise. The Captain agreed, but in a letter that would have terrified a lad of twelve, however well-grown, if he possessed only average enthusiasm and courage. The frail child packed off to sea and from the first moment the idea of serving his country as a seaman, as his heroes had done, kept his enthusiasm at the highest pitch. The result in the life and achievements of him who became, as perhaps none before or since has become, the darling of the nation, is a matter of history. But he and his achievements bear eloquent testimony to the fact that our great ones remain to all subsequent generations as life-giving spirits.

This virtually completes my argument. And yet, besides its value as an instrument in education, it might be worth while to point out that this new emphasis on biography which I have been urging would carry with it certain collateral advantages of the highest importance. And this really constitutes an additional argument. If one is right in his theory of education, he has a right to expect that all results that flow from education would be enriched by the application of his theory.

The first of these benefits is the development of a proper international temper. The exigencies of a young country present difficulties in this regard. The speedy development of a national self-consciousness seems so important that we frequently resort to artificial means for that purpose. And the result is often a complacent, impertinent bumptiousness which is an offense to all beholders. But the time has come when this can no longer be regarded as an indifferent matter. Physical distance has been eliminated by science and invention, but spiritual distance remains and yields much more slowly to treatment. The situation that results is not unlike some of the phenomena of adolescence in the individual life, and like the latter calls for delicate handling. We are being reminded of late with

EDUCATION *and* LIFE

earnestness but with none too much earnestness, that an offensive attitude on the part of any nation toward its neighbours is no less than ever a sign of ill-breeding, but that the day has come when it is a world menace as well. With the dangers involved in such an attitude it is not only ill-mannered but insane. I think of very striking and humiliating instances which would indicate that Canada has not been much more successful in escaping this difficulty than some others of the younger nations, of whose failure in this regard we are quite conscious.

Now in the choice of the great ones to whom we are to introduce our children, national boundaries cannot be observed. In the height of personal greatness, national characteristics grow obscure and the universal qualities become prominent. To be sure the greater proportion of our heroes will be found in our own race. Racial characteristics count for something. They are the dialect which enable us to get better to the heart of our great guides. And there are times when we sorely need to get to their heart or we cannot believe that with their giant stride they can be guides at all of our faltering footsteps. But without doubt the greater races will all be represented in our pantheon, or history will be an anomaly and life itself a lie. And will not an intelligent appreciation, yes a profound reverence for the heroes of another people, great ones who have touched our life as well as theirs with their creative impact, do more to make brothers of aliens, or at least to hush the word of disrespect that would still further alienate, than any other agency that we have at our command?

The benefits in the national domain that we might expect from this new emphasis should be no less than in the international. Perhaps the most obvious danger of democracy lies in an unintelligent people guided by an irresponsible press. Surely this is with a vengeance a case "blind guides leading the blind." And it should be the

BIOGRAPHY *in* EDUCATION

first line of national defence to guard against this danger. Our new curriculum would help in this matter in two ways. First it would provide the intelligence. Intelligence as we all know does not consist in facts but ideals. This is the indirect service. But there is a direct service as well that it would render. The common procedure in the circumstances I have mentioned is well known. Argument is futile, for that calls for intelligence. So personalities must become the ammunition by which the reasonableness of a policy or the integrity of a party are to be discredited. By some strange manoeuvre of chance all the truth and honour and high-mindedness of the country have been corralled into one party. And it is the first duty of this party to reveal the vileness of the other individually and collectively. And the law that adequately secures the freedom of the press can hardly avoid providing immunity when freedom degenerates into licence. The evils of this commerce in scurrility have long been recognized and lamented. Amongst the chief of them is the increasing difficulty to secure for public life men of the highest type of character. Better, however, than law courts to drive out this disease of democracy, would be a deep-seated consciousness, on the part of the citizens whose franchise is being sought in these foolish ways, not only that among the great formative forces that had left permanent impress upon their lives had been noble men and women of every party and creed, but that in every age outstanding personality had always been dogged by scurrility.

We might expect a contribution to the religious life from the type of curriculum I have been advocating. The question of the bible in the school seems one of perennial interest. And yet we seem little nearer the solution than we were half a century ago. It is not a problem that is confined to the non-church school alone. With the one school the question is, how to get the bible? with the other, what to do with it? Now there are some points in con-

EDUCATION *and* LIFE

nection with the case on which most of us are in agreement. I think we are agreed that certain phases of interpretation and dogmatic teaching that arises out of this interpretation must be left to the churches. But I think we are further agreed that there is another important element in the bible, the biographical, that could be taught with advantage and without any need of introducing dogmatic differences. But if my contention is right that the lives of great men make the strongest appeal to the child and the youth, and are hence the most valuable instrument in education, and if further the bible may be defined as the story of the world's greatest men—greatest because their greatness was in the realm of religion, the characteristic feature of man,—it would appear that the solution of our problem is not so very far to seek. Our biography would have to include the men of the bible or be sadly defective, and when you have the story of twenty-one of these told you have nearly eighty per-cent of the whole book covered. And if the Word of God in the last analysis be personality rather than words, we have a right to expect not only that the imagination of the learner will stand in the presence of kings, but that his heart will reverently bow in the presence of God.

And there is the contribution such a modification in the curriculum would make to the home. The importance of relating the home more intimately to the school is being largely recognized. The program of the National Council I understand includes this as one of its objects, and we have another organization which was brought into existence for this very purpose. This is important. The necessity of co-operation on the part of the home is obvious if the school is to attain to any high measure of success. The co-operation is just as necessary to the home. But it can not be brought about by any kind of external adjustments. The fact is, the school has been one of the chief factors in breaking up the home; and the home must be reconstituted before it can be introduced as a factor in

BIOGRAPHY *in* EDUCATION

education. When the homework assigned children is in connection with those subjects most affected by pedagogical methods, the less the parent has to do with it the better. But it can be readily seen when he stands aside from this it is the beginning of the downfall of the home as well as of the school. The solution of this whole difficult problem seems to lie in the finding of work that can be assigned as home-work, of such a nature that parents without technical training as teachers can join in it. This should be the meeting place of home and school.

It will hardly be necessary for me to speculate as to what character the curriculum would assume to meet all these demands I am making upon it. The scientific educationists have already indicated that. It will be enough for me to indicate how it might provide for this connection between the home and the school. It would be enough for the present to cancel all home work now assigned to classes under the High School grades, and to extend the home reading which has for years been assigned in many of our cities, and to make this reading largely biographical. I think the tendency of development in the near future will be in the direction of placing all work that calls for concentration, and provides for training in concentration, in the forenoon. All subjects such as agriculture and nature study and industry and training in observation will come in the afternoon, and whenever possible will be conducted out of doors, while the work assigned for home will be reading. This for all classes under the High school grades at least, as I have said. And the reading, in order to be most profitably done, will be family reading. Parents will share in it and come to know the books their children are engaged with. And the discussion of them will form a considerable share of the family conversation. The results both in their range and significance I do not need to refer to in detail. They are

EDUCATION *and* LIFE

obvious, while their influence both on the home and the school will be little short of revolutionary.

The provision of an adequate supply of biographical material will have to be considered. Would it not be a valuable service to the present and to the future as well, for this Council to take steps at once to collect from our returned soldiers all deeds of heroism that came under their observation, so that the material could be placed at the disposal of those who might desire to write biographical sketches? Unless some such step as this is taken, it seems to me that a great mass of material of the greatest value is likely to be lost altogether. And one can see where the magazine which is being proposed by the Council's Executive could render invaluable service. Outside of all other considerations that might be urged why we should have such a periodical, to have a paper coming into our homes and schools which would bring a constant supply of tales of heroism and sacrifice such as have not been surpassed at any time in the world's history or in any land, and all this by simple narrative and without a suggestion of the spirit of the braggart, would have a moral and educational influence upon the youth of the country that would be difficult indeed to overestimate.

Years have passed since the great war came to a close, and we cannot even yet look upon that frightful tragedy without feelings of dismay. When the character of the war is considered our statistics tell a tale of awful significance. It is likely that from twenty to twenty-five thousand of those who fell or were to a greater or less degree incapacitated for life are the men who would have been our leaders of the first rank in all the walks of life, which would mean that almost our whole leadership for the present generation has disappeared. I mean the more creative leadership. Men above forty can supply us with wisdom, but for force and imagination and aggressiveness, we must depend on those who have the gifts of leadership

BIOGRAPHY *in* EDUCATION

added to the virility of youth. The situation is nothing short of alarming. But if we have an instrument at our disposal, as I think we have, which would enable us, while we undertake with its use to produce from the growing generation a higher type of manhood and womanhood than our country has yet known, at the same time to infuse into the whole population higher and better defined ideals and a stronger faith; and if we are impelled by our very sense of poverty and loss to take up this instrument seriously and emulate the world's more creative peoples in their more creative moods, we may be able to turn this later Calvary also into a redemptive agency, whose influence shall be felt in all future years.

LITERATURE *and* INTERNATIONAL UNDERSTANDING

J. J. CHAMPENOIS

"A country which has no national literature, or a literature too insignificant to force its way abroad, must always be to its neighbours, at least in every important spiritual respect, an unknown and unestimated country."—*Thomas Carlyle*.

THE association of Literature and international relationship is welcome. During the present period of post-war reconstruction, it does not seem that essential issues have been fully comprehended; international relationship, which is the expression of Man's moral and intellectual attitude to his fellow-men, wherever and whoever they may be, has been considered and discussed in terms of practical activities which, useful as they are, do not affect Man's mind and can hardly go beyond the superficial aspects of every day life. Let it be sufficient to say that international relationship refuses to be conceived and defined over the counter. There are things more vital to us than the conduct of business transactions. It is time to remember that Gobineau's theories fostered, in a European nation, that spirit of error which led to its downfall: a theory, that is to say, a thing of the mind, went further in its evil influence than distorted economic aspirations. Indeed, it is surprising that so little thought should have been given, during this obscure period, to the inner texture of the human mind, and to its permanent means of expression which is Literature. In our anxious quest for solutions we have groped and fumbled; many paths have been tried, and remedies prescribed. We have done every-

Dr. J. J. Champenois, Director in the United States of the National Bureau of Universities (Ministry of Public Instruction); member of the High Commission (French) at the Peace Conference.

INTERNATIONAL UNDERSTANDING

thing in our power but tell what matters from what does not.

The truest definition of Literature is still that of Napoleon I: "Literature is Man's mind itself." Literature is the outcome of Man's instinct to design, to create, to "make" things out of his own substance. A poet is a "maker." Behind the word poet, lies the conviction that the subject of Literature resides in Man, such as he stands in his relations to himself, to his fellowmen and to God. An immense field has been thus offered that may be looked at from as many angles as the mind will conceive. At times, Literature will find its materials in individual feeling and passions: at others, being interested in society and collective life, it will regard Man and study him as a general type or norm from which it is dangerous or even fatal to depart. In the presence of nature, Man will become a beloved child or, as the wind bloweth, a victim to whom the outside world is turning a deaf ear. Moved by faith and scepticism, Pascal will place Man between the infinitely small and the infinitely great, leaving him there to realize, for all his misery, that thought has been given him to assert his superiority over the brutal forces with which he is surrounded.

Throughout its eternal desire to speculate, create, and to express, as far back as we can trace it, literature has been moved by the same impelling and blending force. It is Man here, Man there and Man everywhere. A living substance, identical to itself through space and time, but of untold agility and complexity, is at work, compared to which varieties of form, differences of purpose, incidents of passing interest, possess no or little significance. The enduring youth of literature is a safe token of that powerful unity. To him who cares to hear, the History of Literature, from Socrates and Homer through Virgil and Lucretius to our contemporary writers, will tell that one conception only, which is that of humanism, is at the basis

EDUCATION *and* LIFE

of civilization. Remove humanism and a meaningless fabric will crumble into dust. It was that conception of humanism which presided at the birth of the Italian and the French Renaissance. Worshipped as superior beings gifted with mysterious powers, classical writers were brought down to earth; the Renaissance started when man's mind woke up to the certainty that issues were permanent, and that in the realm of Truth and Beauty there could exist but one brotherhood, reaching out from the greatest in the past to the humblest in the present.

It may be questioned now whether our present pessimism is fully justified. Could it be that we are suffering from a lack of perspective? Face to face with this pessimism, which is apparently the outcome of material difficulties, there stands out within our grasp, the comforting advice of those who once thought for us and are, even to-day, working with us. They had something to say concerning human nature and they said it in final form. Their greatness is vouched for by that yet undefined faculty through which genius comes to be respected; their judgments pronounced in all impartiality are free from national prejudices and from the taint of our quarrels. How is it that we seem to shirk the company of those great thinkers? Are we not suffering from a sense of fear, that we do not consult or quote them more often? Do we not realize that it is our right to claim them and appeal to them; indeed they were not supermen: "It is a great mistake," writes Pascal, "to believe that Aristotle and Plato were men out of the common and pedants with long gowns; it was not so. They were men like you and myself, fond of talking with their friends. If they are greater, it is because their heads are lifted up above ours, but their feet and ours are firmly rested upon the same ground."

In addition to humanism, in its highest and most disinterested form, Literature teaches us another and more tangible lesson. The fact is that Literature is not one but

INTERNATIONAL UNDERSTANDING

many; it is as complex and varied as the human community itself. Languages differ, so do races, environment, modes of approach, habits of thinking, poetical forms, rhythms. Literature is national and its features are those of the tribe from which it emanates. Are we not to expect the same detestable friction to set in between national literatures as between racial or social units? Diversity of languages has been described as the most gigantic obstacle on the road to international understanding and peace. It has been said, with no little bitterness, that international hatreds could be traced back to linguistic differences. Indeed, pleas have been made for the establishment of one language, thanks to which human quarrels would die out. If anything, such a contention proves that Man is not always conscious of his deepest wishes. Forgetting Dante, Shakespeare, Rabelais, Molière, and making light of so many others through whom Italy, England and France will live on more truly than Egypt through its Pyramids, but as eternally as Greece through Sophocles and Aristophanes,—the babe, as Montaigne puts it, has grown so strong and naughty that it is beating its own nurse—Babel was a blessing, in the sense that it gratified the human desire to achieve variety within unity and to break away from uniform mediocrity. With languages, it is as with the trees of the forest: side by side, oaks, poplars, maples and willows will grow in harmony; the forest will rejoice in its riches. Of forests also there are many, as many as climates and lands and seas, each one conveying its own beauty in its own way, in order to add to the general scheme of things. Strictly speaking, there are no two identical words in two languages; subtle connotations and associations cannot be accurately paralleled. The word "constitution," the same in French and in English, provides an endless source of inspiration, of fertile curiosity and of joy; applied to Canada, for example, it carries with it the entire history of your country. Rhythms are not the same

EDUCATION *and* LIFE

with you as they are with us; many things that you possess, such as alliteration and blank verse, are unknown to us in the same way as our prosody is not accessible to you. A language may possess words that will go deeper into the analysis of human feelings and thoughts; another language may be proud of its sounds that call up rich sensations and are like a caress to the ear. The wealthier for all this diversity is mankind itself.

No anxiety should be felt therefore in the field of international relationship concerning the dissimilarity of human languages and dialects. Literatures do not clash any more than languages; with them, co-operation and intelligent division of labour are the rule. Apart from men of letters, who have been known to suffer from human frailty, a literature is always willing both to offer and to borrow inspiration and matter. A born thief, Literature welcomes thieves. Whatever it takes will promptly assume the national garb for the benefit of all, and in order that something new and young be brought up to the storehouse of human knowledge, wisdom and art. The most impassioned and original defence of the French language in the 16th century grew out of an obscure Italian pamphlet. Sir Henry Newbolt will tell you that Chaucer, after going to Mediterranean sources, remains English of the English. Chaucer's original contribution as a poet and as a representative of the characteristics of England lies in the treatment of his happy pilferings.

Throughout its history, Literature has aimed to achieve perfection along national lines. Starting from the human type at large, it has endeavoured to adorn and enrich its building materials with carvings and paintings. The creative power remains identical at the basis but its applications differ as widely as the Canadian lakes from the land of Italy and the moderate hills beloved by the French Renaissance from the wild steppes of Russia. The search for truth starts with the perception and critical understand-

INTERNATIONAL UNDERSTANDING

ing of the numberless aspects of human activity. Intellectual and artistic values are also governed by relativity: "Truth on this side of the Pyrenees, error on the other side." The day when Man's mind is satisfied with one literature and one language will truly mark the end of civilization. A living and restless motion would be replaced by dry formulas, stock sentences and fanaticism.

A few months before the Report on the Teaching of English propounded English humanism to the English world, the French had in similar terms explained their conception and practice of French humanism. Literature has been vindicated and humanism has come up to life again. It is true that to humanism an epithet has been added which will not be readily accepted by those who hold that frontiers should be abolished and that evil only will arise from our faith in nationalities. It is to be wished that, before foreseeing the danger, if there is one, that may result from a possible clash between, let us say, Italian humanism, French humanism, English humanism, Canadian humanism, critics would decide upon which of the two words the emphasis lies. Literature declares, in no meek fashion, that the emphasis is upon humanism and not upon Italian, French, English or Canadian; it also cries out to Heaven that the above order must not be reversed and, if it happens to be, that the punishment which will strike terror into the heart of Man, will also perturb his mind. German humanism became Kultur and was doomed. Man is likely to err, but has never been known to forgive himself; he is his own most pitiless judge. Let the order be reversed, let humanism be conceived in terms of a narrow community, and disaster will follow. Instead of working for the common cause and contributing to the welfare of Man, wherever he may be and whoever he is, literature folds its wings and dies. The pity of it all is immense; but the blame cannot be placed upon national humanism. The purest and most extreme forms of national literature

EDUCATION *and* LIFE

are those that have most closely united men of all climes and races. Springing from the very soil and true to it, popular songs and ballads meet on the eternally fair ground where fences are unknown. The rebirth of nature, love and courtship, deception and sorrow, hope and despair, valour and loyalty are their themes, understood and cherished by us all.

It appears, after all, that our problem is mainly a practical one. How is it possible to impart to the masses that love for literature which, in days of trouble, will assist them in regarding other communities in the same spirit of kindness, tolerance and mutual respect with which literatures have grown together? How is it possible to bring the average man to say "*nihil humani a me alienum puto*" and to hold that whoever is not a citizen of the world is truly an alien in his own country? It will not be an easy task. From newspapers, opinions are bought ready made and from them international prejudices are formed which it may take centuries to eradicate. An imprudent article written over night will often cause untold damage. The darkest tragedy of modern times is that we appear to be as careful in our selection of physical advisers and in protecting our body against epidemics as we are careless in our choice of intellectual and social guides. The conduct of the press throughout the world calls for an immediate and courageous survey. Meanwhile, universities, colleges, training centres and schools, should do their utmost to throw their doors open to every member of the community. In a modern democracy, Education implies equality of opportunities and not equality of success. Three years ago, the French universities lowered conditions of admission to higher literary studies, so that every Frenchman, whether high or low, might benefit by the experience of mankind and learn to guard himself against passing storms and the tyranny of popular fallacies. Are we demanding too much of Education, when we expect

INTERNATIONAL UNDERSTANDING

it to enable the average man to set his mind in order and to remember, at the end of his day's work, that difference does not necessarily mean superiority or inferiority, and that there exists, unknown to him perhaps, a hierarchy of values which time alone can establish firmly? Are we asking too much when we hope that Education may give the average man the wish and the ability to think and as Montaigne put it: "to live in peace"? Should not Education, based upon the teaching of Literature, establish a distinction between acquired knowledge, that is to say, scientific knowledge, and that inner knowledge of the mind which alone can influence and direct man's attitude towards his fellow-men? Is it not time to decide that physical comfort is little compared to intellectual comfort? Have we not overburdened our memory with too many facts, figures and physical laws, have we not learned too much during the last eighty years about the outside world, only to forget our elders' searching examination of the inside?

From the 17th Century, Literature calls out to us. May we not reconstruct, in the same broad and human spirit as this century built up, the "Republic of Letters" from which no nation was excluded? Allow me to submit the following passage to you:

"By their naturalizing Men of all countries, the Fellows of the Royal Society have laid the beginnings of many great advantages for the future. For, by this means, they will be able to settle a constant intelligence throughout all civil nations, ... We are to overcome the Mysteries of all the Works of Nature, and not only to prosecute such as are confined to one Kingdom or beat upon one shore. We should not then refuse to list all the aids that will come in, how remote soever. If I could fetch my materials whence I pleased, to fashion the Idea of a perfect Philosopher, he should not be all of one clime, but have the different excellencies of several countries. First he should have the Industry, Activity and inquisitive

EDUCATION *and* LIFE

Humour of the Dutch, French, Scotch and English in laying the ground work, the heap of experiments; and then he should have added the cold, circumspect, and wary Disposition of the Italians and Spaniards. All this is scarce ever to be found in one single man, seldom in the same Countrymen; it must be supplied as well as it may, by a public Council, wherein the various Dispositions of all these Nations may be blended together."

This was written in 1667 by Bishop Sprat. Hundreds of similar passages from French writers of the same period might be quoted illustrating the manner in which communication and co-operation were established among men and nations. I am taking the liberty of leaving it to the Conference to decide whether Literature has not pointed the way and shown us how international relationship should be approached and practised.

LITERATURE *and the* BIBLE

SIR HENRY NEWBOLT

"The Bible has been described as the "most majestic thing in our Literature and the most spiritually living thing we inherit."

"The power of the Bible upon our language, our literature, our national life and thought, has been lost sight of because the possibility has not hitherto been imagined that a liberal education may be and should be, not only a gift within the reach of every child, but the very gift purposed by the State in undertaking the elementary training of its citizens."—*Newbolt Report on the Teaching of English.*

TONIGHT we have listened to one of those rare discourses which mark the success or failure of a Conference. As I listened to the brilliant, pungent, significant phrases with which a distinguished Frenchman has honoured us tonight, I could not help thinking of this afternoon when I was fortunate enough to say in my lecture that for every man and every nation to be familiar with two languages and two literatures is in effect to have, not one window, but two, through which to look out upon the world; and that, if the window which is our native window fails, and the second one should happen to be the window of the French language and the French literature, then that we are more than doubly fortunate, and that nation is more than doubly fortunate, because through that second window may be seen a landscape not only beautiful but in every way significant of human life in all its deepest and most beautiful phases. I am sure that every word I said has been confirmed in our ears this evening, and it would be an extremely difficult task in any circumstances to follow such a speech—more difficult still because I had elected this evening to speak to you upon a matter of detail; and

EDUCATION *and* LIFE

after seeing the broad and searching sunlight of the French mind thrown like a charm across the landscape of great fundamental principles, I cannot help feeling that to come down to a detail, however great, is to make a descent. I am saved by the recollection that that detail, that single example of literature, is nothing less than the English Bible; and that, though you may say when you are speaking of literatures and of education and of general principles that the single book which I am about to talk of is in itself only one example, nevertheless I think I shall be able to show you that it is an example which in more than one way is absolutely unique—unique not only as literature, but unique in its position in the world of men, unique in its historical importance, and unique in its effect upon the human mind. Further than that, that it cannot be contemplated or used without arousing thoughts and questions and considerations which touch the very deepest springs of our being, and which remove it far from the category in which I felt at first obliged to place it—the category of matters of detail.

Now, I ask you for a moment to consider what the Bible is. I must begin by reminding you that the Bible, after all, is not a book—it is not a single book; it is a whole literature. It is the literature of a people of extreme interest, an Oriental race with a great history, a great destiny, a people more ancient than our own, a people which has filled the pages of Time, and is with us still; a people which also has filled, in the spiritual history of our race, a unique position.

It was the destiny of the Hebrew race to lead mankind in a spiritual advance, not once but twice. First, it was given to them to bring the world from polytheism—that is, from the adoration of the divine under many conflicting and sometimes absurd forms—towards the contemplation of God as one single personality, always august, always moral, always worthy of so great a name as that

LITERATURE *and the* BIBLE

unique name which we have given to him—the name of “God.”

Secondly, it was also the part of the Hebrews to lead the progress of mankind from a lower to a higher degree of moral thoughtfulness. If anyone will read the Old Testament with care, he will see that between the earlier pages and the later there is gradually taking place an entire change in the conception of human life, human duty, human responsibility. That change finally resulted in establishing the responsibility of every individual human soul to God, and probably no one will be found to doubt that that was a change which had to be made if the world was ever to pass from the darkness of primitive thought to anything like an **enlightened personal life**.

These two great advances are, I think, alone sufficient to establish my first proposition that here is a literature which records a unique experience among nations. There is, in fact, in the history of Western races only one parallel to this experience. If we trace back the spiritual descent of European thought to its origins, we shall find that there have been two fundamental influences which have brought us to where we stand to-day, spiritually and intellectually. These two were the influences of the Greek and the Hebrew. They have been in some ways complementary to each other, and in some ways, perhaps, antagonistic—in the view of some distinguished critics the minds of our civilization are divided into those of the Greek and those of the Hebrew type, and those of one type are sometimes moved by a decided antipathy to those of the other. The comparison, I think, though no matter for controversy, is one of great interest. It has been said very truly that there are three great loves of the human spirit—three great desires of man, which must be satisfied before the spirit can be at rest—they are:— the love of beauty, the love of truth and the love of righteousness. It is true, in the main, to say that the love of beauty has come down to us from the

EDUCATION *and* LIFE

Greeks; it was not their only gift, but it was the one in which they excelled and to which they owed their power. The love of truth may have a double interpretation: truth as part of righteousness belongs essentially to the Hebrew; truth as a desire for disinterested enquiry into the facts of the Universe—what is now called “science”—we owe rather to the Greeks, and I think it may be said that this desire is more widespread and, therefore, more influential, perhaps even deeper, among the men of the modern world than it was among the men of antiquity. The third desire—the love of righteousness—we owe in its full force almost entirely to the Hebrews and to no other race. It may have existed anywhere in a rudimentary form, but in its most intense development, the love of righteousness for righteousness’ sake, and the desire of the individual to achieve the full expression of his own love of righteousness, it has come to us through the age-long influence of the Bible. If this is true, as I believe it is, we cannot be wrong in saying that the influence of this literature has been unique in our national life.

The English Bible has a third unique quality; the manner in which this gift of a far-distant race came to us is without a parallel in our history. It came to us in a translation. Anyone, who has studied literature to any purpose, is aware that a translation is a very different thing from an original work of art. It is often possible in a translation to convey a good deal of the statements or the reflections which form part of the original—what may be called its “subject matter,”—but the distinguishing characteristic of literature is the power which it derives from the personality of the writer—that is to say, from the form of his mind represented in the form of his expression. Now, this power must be, and always is, in great measure lost in a translation. The personality which lives in one language may almost be said to be dead and desiccated in another.

Yet to this almost universal rule there is one exception,

LITERATURE *and the* BIBLE

an exception not only unparalleled, but overpoweringly impressive. In the Bible we have something which not only does not fail to represent the original, but represents it with so much significance and beauty that it is almost impossible for us to believe that either the beauty or the significance could have been greater in the language of the original.

This will always remain a genuine miracle. We can only say that there must be some unaccountable affinity between the mind of the English-speaking peoples and the mind of the race which produced the Bible literature. For in that book we find, not only the expression of the feelings and the thought of an Oriental race in the far background of 3,000 years or more, but we find the absolutely perfect expression of the hopes, feelings and aspirations of our own people for the last 500 years. When you consider that the spirit of man seeks above all things expression, sometimes by producing a work of art, but far more often by experiencing the work of another more gifted personality, it is not difficult to see that this book, this translation, this perfect expression, is the greatest gift ever given by one nation to another. Its effect has been, in fact, prodigious, a thing without example in the world. Greek literature has had a wide influence for centuries, and directly, or indirectly, has it still, but it has never come within any measurable distance of the influence of the Bible upon our race. The sound and spirit of the Bible have in these 500 years gone down through the mind of the English people into its thoughts, from its thoughts into its heart, from its heart into its imagination. It has gone down into what King Solomon called "the imagination of the thoughts of the heart of the people," and throughout the history of England there has never been a crisis when it has not had its influence.

To some of us this seems natural enough; we should express it by saying that the Bible has been a principal

part of the education of our people. By education we mean the preparation for life; and we believe that the best preparation for life which can be given in youth is to impart the experience of other and greater human beings through literature, the form in which they have recorded it for us. The greatest education, then, is to be got from the greatest literature. The Bible is not only a part of English literature, it is the greatest part of it. It not only expresses, and has always expressed, the thoughts and feelings of the individual, but the very soul and being of the whole race. We know that from innumerable personal experiences, and also from a long record of authentic history. In the little kingdom, which is the motherland of our race, we know that the national life has never failed in moments of crisis to respond to this influence and to draw strength from it. In this strength Englishmen of the fourteenth century withstood persecutions bitter and unheard of—for it was at the end of that century that a usurping king introduced the infamous law by which heretics were burnt alive for their belief: "O! deliver not the soul of thy turtle-dove unto the multitude of thy enemies, and forget not the congregation of the poor for ever. Look upon the Covenant: for all the earth is full of darkness and cruel habitations. Forget not the voice of thy enemies: the presumption of them that hate thee increaseth ever more and more . . . Lord, thou hast been our refuge from one generation to another."

One hundred and fifty years later, when Englishmen were fighting for their faith and their national existence together against the power of Spain, it needs but little imagination to realise what the story of the Maccabees must have meant to them as an example, and how the psalms must have given to them both in their anxiety and their triumph the very words to deliver the dumbness of their own spirit. I will only remind you now that, after the defeat of the Spanish Armada, the medals

LITERATURE *and the* BIBLE

struck in commemoration bore no representation or description of a victory, but showed only a storm bursting from the clouds upon the great fleet and a motto taken from two famous psalms: "Afflavit Deus et dissipati sunt." This was, in fact, the commemoration of their prayer and its answer, "Let God arise and let his enemies be scattered!" Even in later times, when we have lost or neglected this great educational influence—even in our latest war, I have no doubt that both prayer and exultation were often expressed in the same words.

To some extent, then, this book is still amongst our most valued possessions: but it is not without reason that I have spoken of it as a lost or neglected influence—in my own country, if not in yours. In a recent Report on the Teaching of English, for which I was in part responsible, we found it necessary to state the case in these words:—

"We have three plain facts before us. First, the Authorised Version, though a translation from an Eastern original, is a true part of English literature—has indeed been fittingly described as "the most majestic thing in our literature and the most spiritually living thing we inherit." Second, it is historically true that for five centuries and more no English book has been so widely read in our island or so closely connected with our national life, or has left so strong a mark upon the mass of our literature. Third, at the present time the Bible is probably less widely read and less directly influential in our life and literature than it has been at any time since the Reformation."

On such premises as these we thought it might seem easy to base a recommendation, but we found that in fact the matter was not so simple; for out of the very same premises special difficulties arise. All great literature is a spiritually living thing: the Bible is not only "the most spiritually living thing we inherit," but for centuries it has been held by great numbers of our people to be spiritually living in a special and exclusive sense. There have been,

EDUCATION *and* LIFE

therefore, among us two distinct currents of feeling about the Bible as a means of education, both antagonistic to its free use. On the one hand it has been held too sacred in character to be treated as "mere literature." On the other hand, it has been regarded as a canon of revealed truth, requiring an interpretation which has been the subject of dispute and division between religious sects. Its use in schools has, therefore, been restricted and even perverted. Away from school, on the other hand, it is rapidly ceasing to be read. This is due to several causes; one is probably the increasing prevalence of mechanical views of the Universe; another, and a more undoubted one, is that, since the introduction, and because of the introduction, of a common national education, parents have more and more given up taking an active share in the education of their children, and the share which they have given up is that which in old days generally took the form of Bible reading. There was a time when the Bible was habitually read aloud in the majority of homes whether rich or poor: a time when no one ever asked for anything else to be read because they could find no book more full of interesting stories, more rich in human character, or more exquisitely written. Moreover, in those days the habit of church-going was more universal than it is now, and even those who did not read the Bible at home would hear in church or chapel lessons from the Bible read and psalms sung. To this I might add that there were even within my recollection a great number of people who kept the Bible by their bedside and constantly read it before they slept and immediately after they awoke in the morning. There is no doubt that, apart from all other benefits, the steady reading of this great literature had both a tonic and a soothing effect upon the mind. I remember well an instance in point. Many years ago I was in the great camp at Wimbledon with an old Devonshire friend who had been the winner of the Queen's Prize and for years consistently proved himself

LITERATURE *and the* BIBLE

a first-class rifle shot. I observed, and have never forgotten, that whenever he lay down to fire at the target in a competition he began by taking from his old bag a well-used copy of the Bible from which he would read for ten minutes before firing, that he might forget the distractions of life and quiet his nerves. This was a secret of health and, since then, many of a similar kind have been recommended to us by men of science, none I am sure more efficacious. I have no doubt myself that a great part of the indomitable courage and endurance of the English people in history has been due to the habit of reading that book through the centuries; and that we might now get rid of a great deal of the feverish agitation, the nervous diseases and breakdowns of to-day if we were to resort once again to the old practice.

I say then that, now when we are revising our view of education and our system of educational method, now that we believe education to be no mechanical matter but experience gained from greater personalities through literature, their living record, it is of the first importance that we should once more acquire the habit of getting into touch with the greatest influence in English literature.

I know that there are aspects of that influence, theories or dogmas about that influence, which have in the past been the subject of strenuous controversy. You will hear nothing controversial from me, for I do not believe that there is any necessity or any true basis for controversy. The word "inspiration" is the word which has been the chief stumbling block. I have already said that there is something unique—I might have said something miraculous—in the power of this book upon the English race, when we consider that it comes from an ancient and alien race and is a translation from an ancient and alien language. I do not hesitate to use about this translation the word "miraculous" or the word "inspiration." I am aware that in speaking of inspiration some have in their minds the

EDUCATION *and* LIFE

belief that the ancients who first wrote the various books of the Bible did not in the true sense of the word do the writing themselves, but that they were mere instruments, that their hands merely moved in response to some higher command. To me this description of inspiration seems too mechanical, but I do not for that reason feel myself driven to the opposite extreme of asserting that there is no inspiration in this book. The truth, I believe, about the writing of all great literature is this, that the author sets out to write as a man writing for his fellow men; if by chance he is a great man—what we call a genius—and in proportion as he is a genius beyond his fellows, he builds better than he knew, and finds in his words when written a power and a beauty beyond his own intention and his own imagination. It is as if, while he was doing the best that he knows, there stood beside him all the time an invisible Spirit writing into his work that which even at his best he never knew. Now I will remind you once more that the original Bible was not made up of one book but of many, and further that on the translation into English many different men were employed at different times. The final version alone was the work of no less than forty-seven collaborators. If those translators had not been guided by some invisible power which stood beside them at their work, if they had not been able to draw upon sources deeper than their own individual nature, how could we account for their achieving this greatest work of literature, remembering that not one of those forty-seven men has any other great piece of literature to his individual credit? And the difficulty is intensified by the fact which I dwelt on before, that in the translation of a book from one language to another it has always been found impossible for any writer, however skilled, to reproduce the power, the beauty and the final significance of the original.

The gift, then, from every point of view is a unique one; it bears the impress of a personality greater than our

LITERATURE *and the* BIBLE

own; it is incomparable as literature, and therefore incomparable as a means of education. It is the greatest thing in the inheritance of our race and the one which of all others should be faithfully handed on to our posterity.

EDUCATION *and* SELF-CONTROL

H. M. TORY

"Government is becoming increasingly difficult because those who would control have not learnt to be controlled. Moral responsibility in the individual has given place to an enormous and intricate system of laws which are designed to restrain, not to guide."

TO say that self-control, the control of individuals as units in society, is necessary for the continuance of society is merely to state a truth; and to enter upon any argument to justify the statement would be both foolish and trivial. But I think it might be worth while this morning, just in a rapid review, to look over the processes by which society has sought in the past and is seeking in the present to secure that self-control of the individual and of the nation which we have all come to regard as a necessary part of our social organization.

Civilized life in all ages, social life in all ages, has found the problem of the control of the individual and of those who might make the management of society difficult, one of the chief problems; and it is interesting to note the way at various times in the history of mankind, the solution of this problem has been sought. The ancients had a very easy solution for it. They divided society into two classes; a small class at the top that belonged to the elite of society, and who had control of the organization of society, and then they said, "All others are to be kept in ignorance, they must work." I think it was Plato, the great philosopher who said that the labouring classes must be kept in ignorance, for knowledge is unnecessary to them for the work that they have to do. I suppose it would be correct to say that civilization really was built up originally on that foun-

EDUCATION *and* SELF-CONTROL

dation—the foundation that the many who did the toil of the world should be controlled by the few who had the leisure to do the thinking of the world. And out of that grew civilized society, and our modern life is but a growth and development of that particular stage.

In order to keep the workers in society in ignorance, and therefore being controlled, various methods have been employed. For instance, the suppression of opinion was resorted to. Only a limited number of people were permitted to hold opinions. Those who held other opinions were not allowed to express them, and vigorous laws were enacted for the purpose of keeping opinions that would be subversive of the social order of the day from being expressed, and to prevent those who might become a danger to society from putting into practice conceptions of society that would be contrary to what was considered wise and good and wholesome. Not only were those laws oppressive, but the punishments that were associated with them were terrible, viewed from the point of view of modern man. If my memory serves me, even at the beginning of the nineteenth century, in a country as civilized as England, one of the foremost civilizations of that day, there were still over one hundred crimes for which a man might be hanged, so convinced were the people of even that late period that it was necessary that repressive laws and severe punishments should be meted out to those who were not in accord with the idea on which society was organized and developed.

Then the influence of the religious organizations was brought to bear in the same way, and for centuries some of the doctrines that were proclaimed from the pulpits had the same end in view. There is no doubt that the doctrines of punishment, whether so intended or not, preached by the churches in the Middle Ages, and even down to modern times, were a mighty influence in helping to control men in the habits of thought and action that would be in

EDUCATION *and* LIFE

harmony with the expressed organized social life of the time. We see the same idea even in our own day. I have a very tender recollection of returning some years ago to the place where I was born, and being invited to speak on Sunday in the pulpit of the church where it had been my habit in boyhood to worship; and an old friend who had known me in boyhood came up to me after the religious service of the morning was over, and said to me, "I enjoyed your address very much this morning, but you are making one very great mistake: you will never make any impression on these people unless you shake them over hell." To help me, he went through the demonstration of the sort of thing that ought to be done. There is no question but that sort of thing in a particular society and organization, assisted in forcing upon men that control of conduct which helped to stimulate them to obey laws as they were, and to abide by the general scheme of organized society of the day in which they lived.

Then, as between nations, we have always resorted to war for the same purpose. The great wars of the world have nearly always been fought for the purpose of compelling men to submit to a certain set of ideas. There are always other causes, but in the minds of the men who have been the leaders there has always been the desire to compel men to obey a certain kind of moral code and to live in obedience to a certain set of ideas. I suppose that we would be justified in saying—we have been saying it, at least, whether we were justified or not—that the real thing that was fought out in the last war was a question of whether a particular kind of authority was to be exercised over the world in a wider sphere than it was being exercised in the local community. At least we who are English speaking, justified our conduct in entering the war on the ground that we must put an end to a certain mode of compelling men to live under a certain kind of moral and social ideal that was objectionable to us; and I, at least,

EDUCATION *and* SELF-CONTROL

am one of those who still continue to justify that as the proper point of view.

Now, as a matter of fact, experience has shown that none of those methods have really been effectual in the long run. Men have rebelled against being left in ignorance. They have done it in every age of the world's history, and they have succeeded, down through the ages, in justifying the protests against being left in that position. The rise of modern democracy brought into being the cry for self-expression. Governments everywhere have been compelled to make provision, to some extent at least, for the intellectual freedom of the individual and the right to have ideas differing from traditional ones and to express them openly has finally been granted in every civilized society. I think we may pride ourselves somewhat, in the English speaking world at least, upon the fact that, justified or not in the long run—perhaps it may be a long while yet before we know whether we are justified or not—that we showed the world the way to do that sort of thing; that we were the first that said, "Men shall be free to hold opinions, religious and political; men shall be free to express those opinions, and within certain very wide limits shall be free to act upon their opinions, so long as they take the praiseworthy method of persuasion, to convert their fellow-men to their judgments."

I think we have also reached the stage when even the control that might be exercised by religious authority has ceased to be a great factor in guiding men's judgments as to what they shall say, what they shall believe, and what they shall do. Whether it is good or ill, I am not going to say, but the fact remains that the danger of punishment here and of punishment hereafter does not really to-day affect seriously the conduct of men, if we can judge by the way society conducts itself.

This state of affairs having been reached, a new way was sought, and as I said a moment ago, we of the English

EDUCATION *and* LIFE

speaking world to a very great extent set the example of the new way. A new way has been sought to bring men into that state of social organization where self-control of the individual plays a far more important part than any other kind of organized control that may be exercised over the individual. And in every country of the civilized world institutions have grown up—I think we are in the habit of saying institutions which are the glory of our civilization—have grown up for the purpose of making men intellectually, morally and politically free. I think it was the result of that kind of idea which was expressed once by Robert Lowe when, having been a party to giving the franchise to a largely-extended electorate, he made the statement, "We must now educate our masters." The result was that he, along with others, became instrumental in founding the great modern institutions, the object of which was to make it safe for men to think freely for themselves, and to act according to their own judgment, and in accordance with the way they would like to direct their own lives.

Now, out of this have grown the schools, the colleges, and the universities, which almost dot the landscape to-day. We have made our universities the headquarters for the gathering together of men highly trained for the purpose of giving the knowledge that has been accumulated through the long ages to the men who may want to use it. We have gathered in our great libraries and in great museums the equipment by the use of which men may be trained to an understanding of life in all its broader aspects, and in our great laboratories we have laid the foundation for the building up of industrial life on a scientific basis.

During these years, also, we have been accumulating knowledge that we have been putting to the use of mankind. It is merely stating a truism to say that in the last seventy-five years we have accumulated and put to use more

EDUCATION *and* SELF-CONTROL

knowledge, so far as our mastery over nature is concerned, than in all the preceding years of the history of mankind. I am sure that a man who lived in the beginning of the nineteenth century, or in the latter part of the eighteenth century, if he were to come to the world to-day, would not recognize the world in which he had lived, he would find it so utterly different from the society which he knew. This change has been brought about very largely by the increase of knowledge and the use and development of that knowledge along practical lines, for the use and benefit of mankind. At least we are in the habit of saying it is for the benefit of mankind; whether we will be ultimately justified in saying it remains for the future to say.

Now, when we think of all this—and I have only barely touched it in broadest outline—we turn and ask ourselves, “Has the modern way been a good substitute for the older ways? Have the institutions that we have built up, and the organizations that we have brought into being for the giving of knowledge, for the training of men to self-control and self-discipline, for the unfolding to them of the problems of political and social life, succeeded in their purpose? Have men been made better because they have been made free? Has society reached the state where we are satisfied in saying it is better than it was before? Is the comment justified that is hinted at in the statement that is made in the program under the subject of to-day viz. that society in its organized life to-day is less controlled, less able to do the thing that organized bodies of men should do for themselves than were the older societies, **controlled in other ways?**

Then let us look abroad for a moment. I propose to state to you in a few sentences some of the complaints that have been made. These complaints have been put forward by thoughtful men in all sincerity, whether they represent a state of mind, a complex, as the psychologists would say,

EDUCATION *and* LIFE

growing out of the conditions of the last ten years, or a fact of life remains to be seen.

It is stated generally: the spread of knowledge and of education has not created a more orderly society than that which existed before the days of modern education. When we look abroad I think we are justified at least in asking ourselves the question, whether we have a better organized society; whether, as a result of all the knowledge that we have now at our disposal, there has been brought to pass a condition of affairs that is better than the condition that existed previously? If I were asked to give an answer I would certainly say that things are not just quite so bad as they look to us upon the surface. If we compare the condition of what we call modern western civilization with the condition of society where men are living under the older methods of social administration, I am certain we would come to the view that while there may be extravagances growing out of the conditions under which we ourselves are living, under no circumstances could we be for one moment impelled to think, let alone to act, as if the condition of order the modern civilized western world, in spite of all our faults, is not better than the condition of affairs where ignorance and repression still rule. I would suggest that those who take the opposite view state for public information, which one of the ancient empires they would substitute for the present British Empire, viewing it from the point of view as a well ordered society.

Then this statement is made: that to-day, on the main issues of life, there is not to be found abroad among men a more ordered and fixed judgment by which men can guide their conduct. Now, that is a very grievous charge to make, and it is a question which every thoughtful man that thinks about the thing at all asks himself—Is it true? Is it the fact that as a result of the spread of knowledge and the efforts which during the last seventy-five years have been put into the creation of our institutions and the de-

EDUCATION *and* SELF-CONTROL

velopment of our educational ideals, our search for knowledge, the work that our laboratories have done, is it true that on the main issues of life men have not got an ordered judgment by which they can order their conduct better than our forefathers did? I am not going to undertake to answer that question; it would be foolish for me to undertake to answer it, but I will make this comment. We are apt to get distorted views if we look too closely. I think we must recognize that we are passing through a stage of a development growing out of the increase of knowledge, unlike anything that has ever happened in human history before. A hundred men are to-day expressing opinions where five men expressed them a hundred years ago, and we must wait until the time of fruition has come. Personally I am confident that the historian of the future will give a favourable judgment.

Then we have this charge made: that the ignorant are still listened to in preference to those who know. In other words, the claim that even with all the knowledge that we have to-day the ignorant are just as liable to be listened to as the man of knowledge; and as we are now without power to make a man without knowledge submit to the man who has knowledge, society is endangered by that particular half-knowledge which makes a man more dangerous than if he possessed none. Now, to a certain extent, that charge can be justified. The quack in medicine can get a hearing as against the scientific man. I listened to a discussion not long since where a demonstration was made by one of the most highly trained scientists in Canada before a group of men concerning the truth or falsehood of a certain doctrine. The demonstration was so absolutely complete that there could be no answer, and yet when a man with a trained tongue, a glib talker, made reply, saying—"Ladies and gentlemen, this particular individual is a scientist, and I am a practical man"—the Lord help us, he got applause from all over the place. That state of affairs does exist. The man

EDUCATION *and* LIFE

of affairs, even the man of large affairs, is in the habit of speaking of the highly trained scientific man as a theorist; and the men of business and affairs as practical men. Well, I have personally had to do with both sorts, but if I gave you my opinion I might be considered prejudiced.

My statement is: we must not be too pessimistic. It is true that we sometimes see the "practical man" succeed where the scientific man fails. This much we do know—that wherever men are organized for the purpose of industrial development that requires scientific knowledge, everywhere I say they are searching for the men who have that knowledge to do the thinking for them. All over the world, knowledge is being brought to bear in a new way upon all branches of human activity, and out of it certainly is coming at least a tremendous development of the world's natural wealth.

Then there is another statement that is being made, and it is this: that after all, we have not in the slightest improved the moral fibre of mankind. Now, I am inclined to deny that charge on the spot absolutely. It is true we still have with us the sins of the ages, and in all probability we will continue to have with us the sins of the ages until man ceases to live upon earth. But I do believe, and I am sure I am correct in making the statement, that that particular kind of thing that gives men the quality to endure, that kind of mental quality and physical quality, too, was demonstrated during the late war as a permanent possession of civilized man; and that under conditions more trying than men have ever lived through before, they showed a moral quality, and a power to be moved by ideals, that men had never been called upon in all their history to demonstrate.

Still I think there is great room—and I will refer to that later—for us to take into our contemplation this particular matter—the question of the moral quality of the

EDUCATION *and* SELF-CONTROL

present generation as compared with the quality of other generations. That is well worthy of our consideration.

Then this statement is being made: that, after all, the struggle between classes has not ceased to exist. We find classes organized against classes. Society is still in the throes of the struggle that the industrial revolution introduced. I humbly submit that the movement of class understanding is still under way, and in spite of all that has happened, at least among English speaking folk there is a clear-cut and well-defined movement that has grown up embodying all that we have tried to mature in education and in knowledge, a clear-cut and well-defined movement to get men to come to a better understanding with one another; to give that necessary moral impulse to men who are doing the different tasks of life that would help them to a better understanding of each other, and to be more appreciative of the work that the other is doing. In my judgment, when we make the statement that we have not yet caused the ceasing of class strife, we are asking just a little too much. That strife will probably continue in varied forms for a long time to come; but I do think that any man who looks out and views the signs of the time at all, will be convinced that at least we are moving in a wholesome direction, and that a great moral influence has come into the industrial life of our English speaking peoples; that it has resulted to already in a great desire to see that justice is done, and that ultimately whatever is necessary to bring a fairer share of justice to all will be accomplished.

Yet when we say the best that can be said we are still faced with the fact that the world is not perfect, and we ask ourselves two questions; is there a better way than we have yet found? And if so, is it possible of accomplishment? Now, it would take a long discussion to enter into these matters, and I am only going to make one suggestion, because I see that the time given to me is nearly up. That suggestion is this: that if in our educational thinking and

EDUCATION *and* LIFE.

our educational organization we have been at fault in securing these very things that I am speaking about, it is probably due to the fact that, living in a world where the material development has been, as I have already said, beyond comparison greater than any other time in the world's history, we have allowed ourselves to become just a little too much absorbed in the more purely economic aspects of our modern development.

The growth of industrialism and the rapid development of science have opened up so many opportunities that the natural greed of men has been directed to the advantage of seizing these opportunities, until we have come to the point in our history where we have made a man's financial success the standard, almost entirely, by which we judge his success: and we have encouraged, perhaps without knowing it, the idea in our schools that the purpose of our education is that men may in the struggle of life make a better financial position the goal towards which they are striving. Now, I beg to say that that was a fairly natural thing to happen. It came to pass that just at the time that the modern development was going on, after long intellectual effort, there was the material development that I have already referred to, and we have all become absorbed in it. In our discussions we have used the economic argument—I have been guilty of it myself—and tried to get people to take a better education on that ground. Fathers and mothers have been moved with the idea that they could like their children to have better advantages than they had themselves. How often do we hear parents when discussing the education of their children say, "Well, I want my child to have a better opportunity than I had," forgetting that the struggle that the father had is what has developed the fibre in his own life?

I would suggest that we have the materials at our disposal to-day to stimulate a higher ideal than that. The

EDUCATION *and* SELF-CONTROL

great development of modern science has opened up to us the all-absorbing study of nature. Everywhere the intellectual call goes forth for men to bring their minds to bear on these great problems. Modern psychology has given us a knowledge of child-life and the possibility of forming right habits and right attitudes towards life, that even our forefathers one generation ago did not have. And if we are true to ourselves, and will undergo the martyrdom—for it may be that—necessary to get the changed point of view established, the very material that to-day has helped to create this overstressed economic idea can be utilized for the purpose of creating that higher idea, of the use of knowledge and of power for the common good of mankind we all so much desire. This will involve, on the part of the teaching profession of the future, an energy and a devotion that we have not been called upon to give before. If we are to face frankly the problem of how we shall begin with the child, growing to the man, to give him the stimulating ideas that will form proper habits and proper modes of thought, we shall not be able to do it in a passive sort of way; it will be more and more important in the future than it has ever been that the teacher, as a teacher, shall give himself to his work with an emotional zeal that I am afraid we of this generation have not perhaps realized as necessary.

In other words we have become so absorbed in the more thoroughly economic and material aspects of life growing out of the developments that have been around us, that we have just lost for a moment a little of the contact with the moral and the spiritual. And the moral problem is being thrust upon us also. The great work which the teacher will have before him in the future in relation to this problem of self-control is, such an understanding of the things that are worth while, such a devotion to the things that are worth while, that he will enjoy the self-sacrifice of making them real to those to whom he has to give in-

EDUCATION *and* LIFE

struction. And if we who are engaged in teaching perform our part well, there can be no question but a sufficient response will be forthcoming to make secure the ideals to which we give our lives.

EDUCATION *and* FELLOWSHIP: *The* DEVELOPMENT *of a* RELIGION *of* SERVICE

TREVOR H. DAVIES

"A disordered world, a world rent and made violent as the result of forgetfulness of ancient truths, is now in search of a practical religion, a religion of human fellowship and service, a religion strong in its appeal to men irrespective of race or creed."

THERE are, it seems to me, two main indictments of modern civilization, both of which have been suggested in the admirable address to which we have listened from President Tory. The first is that it has cheapened human life; it has vulgarized man's work; it has made him very largely the satellite of a machine. We all claim environmental progress, but he would be a sanguine man who should affirm without hesitation, that human life to-day is more desirable than it was 150 or 200 years ago.

The other indictment is that fellowship seems more remote than ever. There is, of course, a compulsory fellowship which has been created and thrust upon us by the shrinkage of the world and the ever-increasing contact of nation with nation; but voluntary fellowship has not been established. Compulsory fellowship has made spiritual fellowship the more necessary, but not more natural. When nations and classes were far removed from each other, enmities were not so dangerous. Suspicion between neighbors is a perpetual menace; it is a "dour thing" when one cannot live harmoniously with those one is compelled to meet everyday. And that is what William Morris meant when he said, "The lack of fellowship is hell." Society to-day is being scorched by the flame.

The Rev. T. H. Davies, of the Eaton Memorial Church, Toronto.

EDUCATION *and* LIFE

Now, it is very natural that men should turn to the School to find the remedy. There are other agencies which work for reconciliation—very important ones—but we are here to consider the cultural and social power which may be generated through the operation of high ethical ideals on the mind of a child through public, national education. The modification of adult character, grown hard and rigid in habits of self-seeking, is admittedly difficult, though by no means impossible; but we have, in the schools, the whole gamut of human capacity for the future, awaiting direction and development, and holding splendid possibilities. These are the tiny cells of the social organism upon whose well-being depends the prosperity of the whole. Education is a power lying to hand which may lead to progress without regard to heredity. To say that is not to minimize the force of heredity but merely to appreciate the social and cultural heredity whose power is being continually demonstrated before our eyes. I had a letter from a friend in England who wrote very gleefully of a conversation heard between two workmen, one of whom was on the roof of the house while the other was on the ground. The man on the ground said to his mate on the roof, "Say, Bill, don't come down by this here ladder, because it is not there." There is no facility nearer to hand, and none more substantial, than is provided for us in the great profession of teaching in all its branches, for bringing great ideals down from the heavens and embodying them in practical social life.

Where are we to find the ideals which can generate the needed vital force for human freedom? Yesterday Sir Henry Newbolt made a study of the Bible as great literature. It is a singularly fortunate thing for us that this majestic writing is, at the same time, the vehicle of the world's noblest religion—a religion whose expression is fellowship and service. We are all quite familiar with the principles; we have praised them, we have hymned them,

EDUCATION *and* FELLOWSHIP

we have magnified them, we have done everything with them except *obey* them. And, mark it carefully, we shall need a tremendous moral courage to obey them to-day, for they imply a fearless attempt to change the general current of human motive—a reversal of the accepted precepts of human society. And yet what hope is there from any less heroic method? The whole social body is sick through the toxins set up by our perverted motives. We have learned, surely, that real fellowship cannot be established by ingenious policies of enlightened selfishness, that “human society”—to use Edmund Burke’s great words “cannot be saved by the little arts of great statesmen.” Figs cannot be gathered from thistles.

As long as selfishness is the motive of agreements and contracts, there will be subtle evasions and open violations as opportunity serves. Strife will be disguised until suddenly it becomes an eruption, disintegrating the superficial unions that we have based upon self-consideration. If, however, we are really prepared to reverse the motive in the education of children, not merely in the church and the home but also in the school, we shall find in the human mind a faculty—account for it as we will; the New Testament says it is “the Word of God” in the human heart, “the light which lighteth every one coming into the world;” some may prefer to speak of it as a latent social instinct—the phrase does not matter at all—we shall find a faculty there, as real as the mathematical faculty, to which the teacher can appeal; and which will respond to the higher appeal so that ultimately we shall be able to establish a fellowship transcending all that we have known.

For the ethic of the New Testament is an ellipse having two foci, and those two fixed principles are precisely those most needed by the unhappy condition in which we find ourselves.

We suggested at the outset that civilization had committed two wrongs; it has outraged human personality and

loosened the bonds of fellowship. Now, the ethical purposes of the Book that we have almost adored but not obeyed are, in the first place, a noble individualism the creation of which is its primary concern, and, in the second, a society or kingdom wherein each individual shall be governed by the law of service. That is to say, individualism rightly understood is the precursor of fellowship, an indispensable element in any harmonious society. We can no more fashion a fabric out of rotten material than we can establish a true human society out of degenerate personalities. Self-reverence is the foundation of reverence for others. The individualistic and social motives are to find themselves in a spiritual synthesis, and diversities of temperament and faculty to become occasions for more fruitful intercourses. That is to say, we are to become ourselves through the surrender of ourselves. "Experience leads me to the conviction," said Sir Sydney Olivier, after his experience as Governor of Jamaica where the problem of white and black is a permanent pre-occupation of statesmanship, "that there is no basis for inter-racial relationship save on a spiritual plane." We shall fail here, as we shall fail in all other social relationships, unless the mind be captured, the motive purified, the standard of value transformed. It is the statesman's appeal to the teacher and to the preacher, to everyone who relies upon spiritual forces.

Now, I want to name some practical applications of these principles, with a view to the present social and national situation. We are living within barriers, barriers that we can hardly look over, they are so high; barriers of race, of creed, of class, of nation. Everybody knows how we are impoverished by them, how suspicions and hostilities are engendered by our misunderstandings. The hope of many hearts is that another generation may find emancipation from these hurdles in which we have been content to live, that it "shall know the truth, and the truth shall make it free."

EDUCATION *and* FELLOWSHIP

I name first the barrier which separates one generation from another. Each generation forms a step by which the race ascends. There is no escape. But this compulsory fellowship has caused many tragedies. Modern literature, as you know, is full of the disharmony which exists between old and young. You recall Turgenev's "Fathers and Sons"; many of you will have read that poignantly sad biography of Edmund Gosse entitled "Father and Son", and a great many others will occur to you—all portraying the gulf which yawns between one generation and another. We become more strongly aware of the things which divide than of those which unite us. It is, of course, necessary that each generation should assert its own ideas and its own discovered forms of expression. It is no function of education, surely, to teach contentment with things as they are, nor to say, "the law is a good law because another age lived by it." On the contrary, we want a better law, a better form, a better mode of life. That is what we are here for. Moral indignation is a grand virtue, and it needs stimulation. We do not teach fellowship in order to create a young-lady type of citizenship which will be content with ameliorative institutions, "content to bring life's wounded and malingers in" instead of something more virile and radical. Let them hate, let us teach them to hate our lies, our shoddies, and our shams, as they hate the devil. It will be good for them, and good for us.

But there is no need that one generation should be unjust or ungenerous to another, either towards its successor or its predecessor—"We are the acme of things accomplished, and the encloser of things to be." The last word in our Old Testament scriptures is a singularly appealing one, and it is almost repeated as one of the first words in the New Testament,—*"And he shall turn the hearts of the children to the fathers, and the hearts of the fathers to the children."* If the heart is true the mind may be unfettered. There is the crux of the whole difficulty. Love ought to

bridge the gulf. If we cannot march with the armies of the young, let us seek to give them the open road, though they pass over many of our buried hopes. If we may not have a fellowship of toil with them, let us at least seek a fellowship of sympathy. Those who follow us should be brought to see that a legacy is theirs which has been purchased at a heavy cost, that if we have failed we have suffered; if we have succeeded, it has been by effort—there is surely a deep human pathos in humanity's long struggle—and that we are one, we shall live in them, we shall be re-born in them. Each son of man comes not to destroy ancient hopes and aspirations, but to fulfil them.

We must all be aware that mankind is marching to-day to quicker measures than it ever did before. Ideas exhaust themselves now with bewildering rapidity and the mind is ever seeking new pastures. There is greater need, therefore, that we should seek to establish a deep fellowship between the generations based upon a sense of kinship and a common destiny. Ibsen, in his book, "The Master Builder" describes the Builder working under a strange and tyrannous fear; he can hear the young knocking at the door of his building, and he is afraid they will come in and dispossess him. That dread, if we have cherished it, ought to be dispelled in the minds of our children by a wider knowledge of history, and a deeper human sympathy, so that the next generation shall neither be unjust to that which precedes it, nor angry and intolerant with that which follows after.

Perhaps, however, the most urgent need of the new life-force generated by the ideal of fellowship is that it should lead us away from our present social isolations and ostracisms. I need not remind you that human society was fashioned because men were not able to stand alone. They became conscious of their need of one another, and therefore they formed the home, the tribe, the clan, the nation—

EDUCATION *and* FELLOWSHIP

always moving forward by a kind of destiny toward a larger integration.

Now, the profound sanity of the New Testament may be seen again in the fact that it so clearly recognizes this human sense of interdependence, and gives it a divine sanction. I do not know anywhere in literature a more reasonable conception of our social life than is to be found in one of St. Paul's favorite metaphors. He says it is like the body, where each member must be efficient for the sake of the whole, and where individual aggrandisement should be unthinkable. The twelfth chapter of his second letter to the Corinthians makes a splendid introduction to any teaching on service or citizenship. You remember the great words:—"For by one Spirit are we all baptized into one body. . . . For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? But now hath God set the members every one of them, in the body as it hath pleased Him. Now are there many members, but one body. And the eye cannot say to the hand, I have no need of thee; nor again the head say to the feet, I have no need of you." And so he goes on, pointing out how inequalities and differences help the whole, allowing each to make its own peculiar contribution and how that, "whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it?" All of which leads him on to that magnificent thirteenth chapter, where Love is enforced as the central law of life.

Our troubles largely arise from the fact that so eminently reasonable a conception of social life has met a practical denial in civilization. The "eye" is not enjoying happy relations with "the foot," while "the brain" is usually found engaged in a vigorous controversy with "the hand." I have been attempting to recall my school days with a view

EDUCATION *and* LIFE

to this address, and to see what social tendencies they produced. It is a chequered retrospect, much of it very good, some not so good, and some not good at all. The chief fault of the system was its deep seated reliance on anti-social motives such as personal emulation and material interest. Life was represented to us as a kind of game, or perhaps something more strenuous than a game, which had many prizes, and if we were diligent in our studies we might hope to gain those prizes for ourselves. That is to say, the competitive instinct was made an ally of the acquisitive instinct—an instinct which, as most of us are aware, has no need of any special reinforcement.

It is sometimes forgotten, I think, that there is in the New Testament an appeal to rivalry, but it is always as an incentive to service—"For I know the forwardness of your mind"—wrote St. Paul to one of the churches—"for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath forwarded very many." It was a provocation to service, a challenge to social, practical sympathy. And it was Jesus Himself who said, "Whosoever will be chief among you, let him be the servant of all." Education, then, should not stifle the competitive instinct, it only needs to direct it. As we have succeeded in producing a substance called "antivenimus" from the venom of certain snakes, which substance provides an antidote for the bite of those snakes: as we have made raging waves furnish an illuminant for our lighthouses, thus converting a menace into a security, so we may find in the spirit of emulation a splendid dynamic for social service. Fellowship will be our dignity, and service our distinction.

The education which we seek for social service through our schools is not one, merely, that will inspire the mind for some piece of charitable work, nor yet for the support of a public institution or cause, though these are very important: but one that will lead the citizen of tomorrow to

EDUCATION *and* FELLOWSHIP

see that his vocation, his profession or his trade is in itself a service and not an exploitation. Mr. Galsworthy, in one of his books, tells of a boot-maker who put over his shop the Latin inscription—"Mens conscia recti"—a mind conscious of right. He did quite well till a rival bootmaker came along and established himself opposite, and put over his shop, "Men's, women's and children's conscia recti"—and he did even better. Well, that is where our stupidities become most formidable. Business is sometimes a cunning game in which the prize must be snatched from one or more competitors without a too-scrupulous consideration of its effect upon the general community. The true social mind will embrace everything in its range, and a man's occupation should be deemed his most important contribution to society.

Now, when we talk like that some people call us idealists, or even visionaries. I have come to regard these as distinctly complimentary epithets, in view of what has been accomplished by "practical" people in recent times. But actually that kind of talk ought to be recognized as antiquated. If I want rhapsodies on the Sermon on the Mount I turn to-day to social economists, and find them more exhilarating, a great deal, than preachers. I have a book on my shelf, written by Mr. Roger W. Babson, the famous statistician, in which the author becomes positively lyrical in his appraisal of the economic value of the teachings of Jesus. The people of America, he says, are working at about twenty per cent. efficiency, and yet all could have five times what they now have if they were filled with the spirit of religion. "We are losing sight of the value of service. All are giving little thought to the so-called third party—the consumer; which party is really both capital and labor combined." And with that introduction, Mr. Babson goes on to enforce, under twenty divisions, how many important commodities would immediately be made cheaper and better if only we had a revival of the Christian Religion on this

EDUCATION *and* LIFE

continent. All of which is quite obviously true. But we will not teach fellowship because it is expedient. It is only expedient because it is right. All right things are ultimately expedient. We ought to take the high ground, and say to the coming generation, "This ought to be your spirit; 'we that are strong ought to bear the infirmities of the weak;' it is how God meant us to live; this is His law. If we do not obey this law it will not bluster nor threaten, it will act with inexorable force, sometimes with 'majestic instancy.' "

There is, we must not forget, a further fellowship which education should foster. "I see now," said Edith Cavell, "that patriotism is not enough." There is a noble patriotism taught in the Bible. It is as you know, mainly the history of an elect nation whose election was for the enrichment of others, and came to its consummation in the memorable words of one of its greatest sons:—"There shall be neither Jew nor Greek, bond nor free, but one man in Christ Jesus." Just as the Hebrew was raised up to proclaim an ethical religion, so has the Greek been our instructor in Art, and the Roman in Law and Order. It might be claimed that each nation has had some special aptitude and task which it was best able to perform by reason of its position or opportunity, and though nations pass ideals abide. We are the heirs of all the yesterdays. It is surely of the very first importance that this higher conception of patriotism should be taught in our schools, and that national privilege should be presented as national responsibility.

We who live in Canada should find it easy beyond others to do this, and to embrace the vision of an ever-widening commonwealth of nations. That, indeed, seems to me to be the very idea that was deep-seated in our national frame, and which has slowly but surely been emerging into consciousness. If I were asked to name, what is Canada's main contribution to civilization? I think I should not hesi-

tate. I should, at all events, submit that Canada has done one great thing for the race; she has shown how possible it is to blend the ideals of local independence and of larger political unity. Let me recall the history.

In July, 1867, two Confederations were born and in view of their history it might be deemed remarkable that they should have been born in the same month. There was the German federation, when twenty-two German states came together under the presidency of the King of Prussia. It was created by the sword and has shown how precarious is an existence based upon force. In that same month four Provinces came together here in Canada; other Provinces were afterwards added, and to-day we have a Dominion which, to me, having read this history of ours with unfamiliar eyes, is one of the supreme miracles of modern history. We have triumphed over such enormous barriers—racial differences, sectarian differences, geographical barriers, great lakes, huge prairies, high mountains splitting up Canada topographically; and yet we have been able to fashion one great nation. I know, of course, that we have differences of opinion; but you always have differences of opinion in well-regulated families. When I hear an easterner talk about the westerner or the westerner making some exhilarating rejoinder to his eastern brother, I am quite sure that we must be akin, because we have such delightful controversies, and do, at times, irritate each other so much.

There you have one of the supreme achievements of modern history, and I beg you to notice it. We have not sacrificed provincial independence, we retain our integrity as provinces; and yet we have achieved a great political unity. So that when Mr. Ramsay MacDonald wanted an argument in favour of the League of Nations the other day he simply said, "Look at Canada; it must be possible; look at Canada."

But that is not all. While we were engaged in that task, as you know, we were called to take part in another

larger unity. We were called to take part in the fashioning of the Britannic Commonwealth; and let it be carefully observed that Canadian statesmen made a most important contribution to the Empire. They were the first to see, or almost the first to see—they were certainly among the first to assert—that before we could hope to have Imperial unity we must have equality of status between the Dominions and the Motherland. Many English statesmen thought that quite impossible, but Canada *knew*; she knew from the divine idea that God had put in her national life; she knew from her own experience; she knew from her history that it was possible and essential.

Here, then, we have an object lesson to hand. Others may talk of “dreams” and “dreamers” and “visions in the air.” Canada cannot. The dream has embodied itself in our history. The vision has become an incarnation. You remember the words that Brunetto Latini spoke to Dante in the Divine Comedy:—“If thou follow thy star thou canst not fail to reach a glorious haven.” Those words, I believe, are true of our Dominion. **The star has led us far.** We have come to a political unity on a large scale without sacrificing the integrity of the provinces; in the Empire we are members of a political unity of inconceivably greater proportions, embracing as it does 25 per cent. of the human family. I wonder, ladies and gentlemen, whether we can go further! whether our people can be inspired to follow the star! You see where it leads us. The next step is the founding of a world-state, where there shall be no sacrifice of national integrity, but where each shall live for the advantage of the whole.

It does seem to me that the supreme hope of the League of Nations, or of any institution which may take the place of that fine vision, is to be found not in the parliaments of the world, but in the schools of civilization. Some of course, will point us to difficulties—and he would be foolish indeed who did not recognize such difficulties. It is not an

EDUCATION *and* FELLOWSHIP

easy task that I am suggesting to you as the task for the schools of Canada. But may I say that it is very much harder for some of us to accept things as they are, where existence wears the face of futility, where we spend our time in strengthening the barriers which prevent social, commercial, mental and spiritual fellowship; where men are living fearful to-day, under the foreboding of the next war; where everything seems to lead to nothing; where civilization, like some colossal giant, goes raging and tearing, followed by its own soul, like Rachel weeping for her children. That is, to me, the supremely intolerable thing.

We must begin again with the child. We have failed so far. Patriotism is good; our history is inspiring; our great deeds should be remembered and told. Let us say, "Here and here did Canada help me; how can I help Canada, say?" But patriotism is not enough. "God has made of one blood every nation under heaven." "All we are brethren"—some backward, but none the less members of the same family. If one suffer all suffer with that one. We cannot live to ourselves. If Germany suffers, though Germany has sinned, Canadian farmers suffer with Germany, and every Canadian suffers with that nation. If only our children can see this—it is so obvious; if only they can be led to accept that idea of the New Testament, we may generate a life force, a great dynamic, that will enable them to escape from the blunders that have become our colossal tragedies.

I have just read a book that moved me very greatly. Some years ago a man wrote a book called "The Quest of the Historical Jesus." Most ministers here have read it, I know. It caused a profound sensation, and it initiated a new era in the critical study of the New Testament. The man's name was Schweitzer, a German. He was also one of the supreme organists of Europe. I suppose that he was the greatest interpreter of Bach on the organ that Europe possessed. When Schweitzer to-day gives a recital

EDUCATION *and* LIFE

in Westminster Abbey that great sanctuary is besieged; hundreds probably are turned away. For some time I wondered where Schweitzer was. I have discovered. He is a medical missionary in Africa, and this second book of his is called "From the Edge of the Primeval Forest." Let me read one passage out of it:—

"I happened to be present when a body of impressed carriers were embarked in a river steamer. The vessel had started amid the wailing of the women, its trail of smoke had disappeared in the distance, and the crowd had dispersed; but, on a stone on the river bank, an old woman whose son had been taken was weeping silently. I took hold of her hand and wanted to comfort her but she went on crying as if she did not hear me. Suddenly I felt that I was crying with her, silently toward the setting sun, as she was."

That seems to me one of the most impressive Conferences of which I have read in recent times—a white man with his black sister; the great scholar with the wild African untutored, untaught; the lover of Jesus Christ liberating the music of the heart in those dense jungles and deserts of Africa. It is there that we may find the hope and promise of the future.

I have confined myself to the religion of service as outlined in the New Testament. You will permit me to express my own conviction—I must indeed be allowed to do this—that the religion of service should not be separated from its source. The river will run dry if the fountain is choked. The source of that great inspiration in the New Testament is to be found in its fundamental teaching of the immanence of God in every human life. This it is which gives sanctity and dignity to each, and makes service a spiritual obligation. The Father of each is the Father of all.

The subject was given to me—I did not select it; I have, none the less, written under a deep sense of the ex-

EDUCATION *and* FELLOWSHIP

treme urgency of the task and the supreme importance of the subject. The days are so critical that we dare not postpone action. We must snatch security, if it is to be found at all, from the very jaws of chaos. Postponement of obedience to the laws of life, enshrined in our most revered literature, has cost us very dearly, but it is not too late. Ideas are potent. Wherever you turn to-day you find the ferment of some idea, east and west. Ideas are surging through the human race, sometimes false ones, but still influential. If only we have courage we may register speedy progress through the moral force generated by true ideals operating on the minds of those who are following after us, the thunder of whose marching steps already shakes the world.

Two men climbed the Pyrenees together and a storm overtook them which tore their tent into fragments and flung it over the precipice. They were holding on for dear life to mother earth. "Do you think this is the end of the world?" asked one of the other. "No," was the reply of the more experienced traveller, "this is how the day dawns in the Pyrenees." In the same way, great days of history have usually dawned in the shaking of the world. There are some who look fearfully to-day at the passing of systems which seemed secure to them. The things which cannot be shaken are ours still. It is to these we should point out children; self-reverence, the reverence of others, all arising out of the supreme reverence, the reverence which is created at the altar of worship. It may be that they shall see what our eyes have failed to see—the human family entering upon its long-deferred era of prosperity and peace.

DU RÔLE DE L'INTELLIGENCE DANS LA FORMATION DU CARACTÈRE

HENRI HAUSER

UN français ne se permettrait pas de prendre part à cette discussion si le problème qui vous est soumis était d'un intérêt exclusivement canadien. Vous seuls, avec le sentiment de vos responsabilités, avez qualité pour trancher les questions relatives à votre éducation nationale. Mais, en vérité, ce problème, tel qu'il est défini par vous, est d'une portée universelle. Il ne sera donc pas inopportun de faire entendre ici une voix française, d'y résumer les expériences françaises.

Il va de soi que nous sommes d'accord avec les rédacteurs du programme de la conférence sur ce point : le but de l'éducation est la formation des caractères. Il s'agit de faire des hommes. Considérer l'intelligence comme une fin à soi, cela nous mènerait fatalement à produire des dilettantes, c'est-à-dire ces esprits assurément délicats, capables de s'intéresser à toutes les idées, incapables de choisir parmi ces idées celles qui doivent se transformer en actes. Notre fin dernière n'est pas la pensée pure, fonctionnant à vide et pour elle-même, c'est l'action, donc la pensée orientée vers l'action.

Une récente expérience nous aurait rappelé, s'il en eût été besoin, que l'intelligence et la science ne sont pas nécessairement bonnes en soi. Elles peuvent indifféremment servir au bien et au mal : les formules chimiques qui, pour la joie de nos yeux, produisent les couleurs les plus chatoyantes, sont aussi les formules qui permettraient de charger les obus

M. Henri Hauser, Professor of Economic History in the University of Paris; Representative of the Chamber of Commerce at the Committee on Economic Questions, at the Peace Conference.

et de répandre les gaz meurtriers. De toutes les formes de barbarie, nous savons que la plus atroce est la barbarie scientifiquement organisée. Comme l'a dit, il y a tantôt quatre cents ans, notre grand Rabelais: "Science sans conscience n'est que ruine de l'âme." Or nous voulons construire les âmes. Nous ne discutons que sur les moyens d'atteindre cette fin.

Assurément nous n'irons pas nous priver des moyens qui se présentent le plus aisément à nous. Créer à l'enfant, organiser autour de l'enfant des conditions de vie et des habitudes qui l'obligent de bonne heure à prendre des décisions, à assumer des responsabilités,—bref, à se sentir un homme ou une femme,—nous trouvons cela excellent, et il nous arrive d'admirer certains des procédés employés à cet égard dans les écoles anglo-saxonnes. De même, nous ne saurions nous priver de ce puissant moyen d'action, l'appel au sentiment. Éveiller dans les jeunes âmes, comme un écho, l'amour de la famille, des camarades, du pays, la pitié pour tous ceux qui souffrent dans le monde, cela encore c'est faire des hommes.

Mais le tempérament français et l'histoire de France nous impose ici des difficultés particulières. Ni les adultes ni même les enfants ne supportent aisément et longtemps, chez nous, la prédication directe, l'évocation trop brutale des grands mots de morale et de vertu. Le sens de la mesure qui est une de nos qualités nationales, l'ironie qui est peut-être la rançon de cette qualité, ont vite fait de ruiner les constructions éthiques un peu prétentieuses. De nobles exemples, de belles histoires, dont une phrase discrète souligne la haute moralité, le ton ému, d'une émotion communicative, avec lequel le maître les conte, cela nous suffit, et c'est ainsi que nous concevons l'enseignement moral et civique.

Autant dire que nous voulons atteindre l'âme par l'intelligence, faire comprendre pour faire agir. Nous accuserait-on d'une confiance exagérée en la nature humaine? c'est là une de nos anciennes traditions nationales. Toute notre

littérature en fait foi. Chez ce même Rabelais, que beaucoup ont si mal compris, que trouvons-nous dans le mythe fameux de l'abbaye de Thélème? Ceci: que "les hommes libres et bien nés ont en eux un aiguillon qui naturellement les incite à vertu." Qu'est-ce que le théâtre de Corneille sinon une perpétuelle dialectique du sentiment et du caractère, fondée sur ce postulat que l'homme fera son devoir quand il verra nettement où est ce devoir?

Cette morale n'est pas seulement celle d'un Molière, c'est, en dépit des apparences, celle d'un Bossuet. Le grand évêque demande à la raison, à "la connaissance de Dieu et de soi-même" les moyens de corriger les imperfections de la nature humaine gâtée par le péché. Cette tendance est si forte chez nous qu'on la retrouve même chez les penseurs qui en apparence sont le plus hostiles à l'intelligence. Un Pascal peut essayer de faire prévaloir le sentiment, le tremblement mystique de l'âme en face de Jésus crucifié: il peut faire appel aux habitudes journalières, aux pratiques les plus mécaniques: il peut dire: "Abêtissez vous!": il ne réussit à abêtir ni lui-même ni ceux qui lisent ses pages encore frémissantes. Car à qui va-t-il demander des armes pour écraser la raison, cette superbe, sinon à la raison même?

Serait-il sage d'ailleurs, et conforme au bien de l'humanité de faire trop constamment appel au sentiment? Il nous semble que toute l'histoire de la civilisation nous enseigne le contraire. Qu'est-ce, en effet, que cette histoire, sinon l'histoire du contrôle de plus en plus étroit, exercé sur le sentiment par la raison? L'homme des cavernes obéit aveuglément à ses instincts, à ses sentiments élémentaires, l'attachement à sa tribu, la haine de ce qui est étranger. Les premiers peuples ont leurs dieux, sauvages et jaloux, qui exigent le sang de l'ennemi. C'est par une plus juste intelligence de l'univers que l'esprit juif, puis l'esprit grec, enseignent à l'humanité à reconnaître elle-même, identique en toutes ses parties. Ils enseignent à l'homme qu'il est des lois auxquelles doit se soumettre même notre cœur, parce

que ces lois sont conformes à l'ordre universel. Du Pharaon qui égorge ou asservit les vaincus, à un Marc-Aurèle qui ne croit plus à la légitimité de l'esclavage, il y a toute la distance d'une âme régie par le seul sentiment, à une âme qui subordonne le sentiment à la raison. Voulons-nous revenir aux cavernes?

Il nous paraît qu'il est des moments où le plus difficile n'est pas de faire son devoir, mais de le connaître. Le sentiment ne saurait nous renseigner. Lorsque, durant quatre à cinq mortelles années, des millions d'hommes étaient face à face, est-ce que le sentiment n'était pas le même des deux côtés des tranchées, aussi ardent chez ceux qui étaient au service du militarisme le plus brutal, que chez ceux qui défendaient la civilisation et le droit? Interroger sur ce point le seul sentiment, ne tenir compte que de la formation des caractères et de la volonté de mourir ou de vaincre, c'est donner raison à ceux qui chantaient et qui chantaient encore: "Deutschland über Alles!" Guérirons-nous l'humanité en leur répondant: "France d'abord," ou: "America First," ou: "My country, right or wrong"?

Non, l'éducateur français estime qu'au-dessus du sentiment patriotique le plus respectable planent, dans une sphère supérieure, la vérité et la justice. Mais comment savoir où est le vrai et le juste, si nous ne demandons à l'intelligence de nous les enseigner? Nous n'arriverons jamais à les saisir par le seul sentiment. Ainsi le sentiment, l'émotion, nous feront nous apitoyer sur ceux qui souffrent. Mais quel malheur pour l'humanité si nous en venions à penser que les plus malheureux sont nécessairement les plus justes! Nous deviendrions ainsi injustes à l'égard de ceux qui ont agi pour servir la justice. La Justice est au-dessus même de la pitié, car seule la justice sauvera le monde.

Dirai-je toute ma pensée? Les éducateurs français, avant la guerre, pouvaient se demander avec inquiétude s'ils avaient bien fait de se fier surtout à l'intelligence pour le

EDUCATION *and* LIFE

soin de former les caractères. Nos ennemis espéraient que les générations sorties de nos écoles formeraient une armée de décadents. Nos amis n'étaient pas sans le redouter. Vint la terrible et longue épreuve. Ce n'est pas à nos vaillants alliés, à nos braves camarades britanniques et canadiens qu'il est nécessaire de dire comment l'ont subie les jeunes gens sortis de nos écoles de toute dénomination : 1,500,000 morts répondent à cette question avec une muette éloquence. Ces hommes à qui l'on demandait un effort surhumain, on ne les a pas grisés de grandes phrases, on n'a pas seulement cherché à les emouvoir. On s'est appliqué à les convaincre, à leur expliquer la nécessité de vaincre, et pour vaincre, celle de tenir. Ils ont compris : ils ont répondu simplement, toujours sans phrases : "On tiendra." Ils ont tenu. C'est l'intelligence qui, chez eux, a commandé la volonté.

Et, pour que la démonstration fût complète, nulle part la proportion des sacrifices n'a été plus forte que chez les purs intellectuels, professeurs, instituteurs, membres des professions libérales, ceux-là même chez qui l'on pourrait craindre que le travail intellectuel poussé à ses dernières limites n'eût atrophié la volonté et la capacité de résister et d'agir. Leur âme a été à la mesure de leur esprit. On s'est aperçu enfin que, pour vaincre, il ne suffisait pas d'aimer et de vouloir. Il fallait savoir. C'est parmi ces jeunes intellectuels que nous avons, vous et nous, recruté nos officiers : ils ont su imaginer, prévoir, s'adapter à des conditions jusque-là inconnues, et aussi instruire les autres. On nous dit aujourd'hui qu'il vaut mieux avoir "second-class brains" que "second-class character." Mais l'humanité menacée n'a pas eu, pour la défendre, trop de cerveaux de première classe, et ils se sont trouvés être des "first-class characters."

L'expérience a prononcé. Elle a si bien prononcé qu'en France même les jeunes intellectuels qui, avant 1914, trouvaient souverainement élégant de déclarer la guerre à

L'INTELLIGENCE *et le* CARACTÈRE

l'intelligence, ceux-là sont aujourd'hui d'avis qu'il faut rétablir l'intelligence dans ses droits. Comme le dit très bien une phrase de votre programme, "Character can not be taught." Il n'y a pas de recettes, de formules, pour fabriquer des hommes vertueux. Mais il est des méthodes pour instruire les hommes, pour leur enseigner où est le droit et où le devoir.

PERSONALITY *and* CHARACTER

SIR MICHAEL SADLER

"Personality depends largely upon qualities of the mind which are acquirable. From thought to habit, from habit to character, and thence to its expression through the personality of the individual is both natural progression and a proved sequence."

I WANT to share with you two educational experiences which have made a very deep impression on my mind.

One came from George Saunders, for many years and during a critical period, correspondent of the *London Times* in Berlin. He had had years to watch educated Germans, and he knew from a Scotch University and Oxford, and then onwards, the English educated and leading people as well, and he wrote this to me:—

"I find that the intellectual apprehension of the average German is, at least on a rough computation, ten times quicker than that of the average educated Englishman. On the other hand, in nine cases out of ten I find the educated German's intellectual judgment most uncertain and weak, and often most conventional. In ordinary matters of judgment it usually turns out that the Englishman has, perhaps unconsciously, been taking a much wider basis for his induction than the German has. The German has been so persistently taught the value of specialization that he adopts a spurious kind of it in his ordinary judgment, and limits his field of vision quite unnecessarily. He is taught at school to form judgments on the strength of the facts submitted to him, and not to distrust their inadequacy. Hence gifted Germans with international experience often contrast the hesitancy and care with which an educated Englishman expresses his view,

PERSONALITY *and* CHARACTER

with the eagerness and rashness manifested by the majority of educated Germans in talking on any subject under the sun."

"The difference," he went on to say, "I suspect goes pretty deep." Well, I can only say that it is a good many years since I received that letter from him, but I have never ceased to be thankful for the check which it gave to my own first inclinations, and for the light he threw upon an important subject.

That is one experience. About the second I feel some delicacy. I want to read a letter from a highly educated woman who comes from that part of Europe which talks French, and who lives on this side of the Atlantic; and it is about her own experience in the education of persons in Switzerland, France, and in North America. I do not think you can identify her if you try to, but I hope you will regard my friend as strictly anonymous. She tells me:—

"Those of the five boys who began their schooling in Switzerland got the very best grounding in the elements—good handwriting, neat copybooks, perfectly-learned lessons, excellent up-to-date methods, intelligent and painstaking teachers."

When they got to Paris, where the boys went to one of the most famous of the lycées—and I will add from another part of her letter that Paris gets the cream of the teachers:—

"When they came as day pupils to this lycée in Paris their first impression was like an electric shock. The teachers were so dynamic, the teaching so varied, so lively, the teaching so intense. There was no cramming, no drilling, no time wasted in class. From half past eight till half past ten in the morning and from two to four in the afternoon it was all lively recitations and lively teaching, with three or four

EDUCATION *and* LIFE

hours of home study; all exercises carefully corrected and marked, and the environment such that study was made very interesting, very exacting, and satisfying to a certain degree the boys' love of sport. However, we were afraid that so much intellectual attention was going to hurt the boys' nervous system, and so we organized for them and their friends a football club."

And then she quotes from a letter she got from a widow whose boy was invited to join, and the widow said: — "Really he has not time, but we always see to his recreation on Sunday; we walk together to the cemetery and leave a garland on his father's grave." Then the lady adds, "My boys looked up to the professors in the French lycée with admiration, awe, and a devoted loyalty, although not without some of the fun-making which school boys use." The influence of these men on the boys' conduct was wonderful.

Then when she brought over the boys to North America—I am not going to tell you whether it is Canada or the United States—they learned the language very quickly, and the younger ones were much helped by the slow routine of the class-room—the daily spelling, constant repetitions which helped them to learn the language; but when the two older ones had got their English, which only took a few months, they were bored to death with the methods, which smacked to them of the primary school. And then from the school they went to the university; and there they found complete happiness—fine professors, congenial friends, good intellectual and moral atmosphere, interesting social and sporting activities, and much more esprit de corps than they would have found in France, where, my correspondent thinks, "the spirit is distinctly individualistic and too exclusively intellectual."

We listened yesterday, some of us, to our extreme delight, to an address in another section of this Conference

PERSONALITY *and* CHARACTER

from the eminent French scholar, Professor Hauser, who in the course of his lecture said some things which, from the English summary—which I am sorry to say is all I possess—I want to touch on at this point:—

“We French wish to reach the soul by way of the intellect, to make children understand in order to make them act. We believe that the most difficult thing is not to do one's duty, but to know what one's duty is. Sentiment alone could not bring us any light, and when during four or five terrible years millions of men were face to face, was not the same sentiment to be found on both sides of the trenches, just as passionate among those who were serving the most brutal militarism as those who were defending civilization and right? How are we going to know where truth and justice lie, if we do not have recourse to intelligence to show us the way? We can never grasp them through sentiment alone. For instance, sentiment would cause us to have pity for those who suffer; but what a misfortune for humanity if we were led to believe that those who suffer most are necessarily the most righteous! We should thus become unjust towards those who tried to serve justice. Justice is above pity, for only justice will serve the world.”

It has been well said by an English teacher, who is himself steeped in the French tradition, that one of the things that we in England most need in our higher education is the practicing and the enlightening of the intellectual conscience. I remember that, when my friend first told me that, I said, “Well, I want to add something to it. I want to say that education should practice and enlighten both the intellectual and the moral conscience;” and I remember his thinking back, as we say, and looking startled at his having seemed to concentrate the purpose of the school on the intellectual conscience and on that alone. But,

EDUCATION *and* LIFE

since then, I have realized that the very fact that he thought that intellectual conscience was enough—and he is a man of very high moral sensibility—showed that he had learned in France to identify reason,—the thing which moves the intellectual conscience,—with something much warmer and more highly moralized than the word “reason” usually, in English, implies. By the intellectual conscience—speaking from the English point of view—I mean veracity, awareness of truth, honesty in recognizing the opposite sides of truth; and by the moral conscience I mean the sense of a power, in my belief personal, the bidding of which we must endeavor to do even to our own hurt.

I feel persuaded that the fact that our English higher education has been steeped, ever since the evangelical revival, and through the influence of Tractarianism, in the Christian ethic, has deeply affected our intellectual judgment; and I think it is extremely important in some way or other to keep higher and university education in free and living contact with the Christian ethic, because the supreme Christian virtue is compassion.

We are speaking of two very notable educational traditions, the French and the English, with great reverence for the highest achievements of both. I venture to recall some words which Arnold of Rugby wrote in a letter to one of his friends. Remember, Arnold as a young man started by being very ambitious, intellectually and politically. The great turning point in his life was when he went from Oxford to live at Laleham on the Thames, and there came in contact with simple, unlettered people, especially in their hours of suffering. Arnold says:—

“Every study requires to be tempered and balanced with something opposite to itself, if it be only to prevent the mind from becoming one-sided or pedantic. And, ascending higher still, all intellectual study, however comprehensive, requires spiritual study to be

PERSONALITY *and* CHARACTER

joined with it, lest our nature should become one-sided—the intellect growing, but the higher reason, the moral and spiritual wisdom, becoming stunted and decayed.”

Then he goes on to say,— “Prayer and kindly intercourse with the poor are the two great safeguards of spiritual life. It is more than food and raiment.” And, putting it in terms of philosophy, we think of those great words of Vauvenargues “Great thoughts come from the heart,” and of Schopenhauer’s critical and more impersonal reflection—“Our brains are not the wisest parts of us.” In the great moments of life, when a man decides on an important step, his action is directed not so much by any clear knowledge of the right thing to do as by an inner impulse—you might almost call it an instinct—proceeding from the deepest foundation of his being. Louis Stevenson, of course, sang a little bird-like song about that:—

“Our affections and beliefs are wiser than we, the best that is in us is better than we can understand, for it is grounded beyond experience, and guides us, blindfold, safe from one age to another.”

Duty, doing your duty, especially when you hate having to do it, is the doorway to reality; and Amiel, who knew the deep things of the heart, said truly, “Duty has the virtue of making us feel the reality of a positive world while at the same time detaching us from it.” And that is what, in the few moments that remain, I want to try and say—that in our study of education we are impressed more and more by the duality of the whole process at every stage.

One of the most profound and learned Englishmen, Dean Church, said about our subject—“Education is one of the greatest and hardest tasks which it lies on each generation of human society to fulfil; so great and so difficult, so full of unexplored and unknown conditions, and of

EDUCATION *and* LIFE

apparently contradictory requirements, that human thought and human wisdom are not wide enough to take in the whole field it presents to them. They stand perplexed and baffled before many of its important problems. We can more and more see how, in all its parts, education must be a combination of authority and liberty; how essential it is that with discipline and control there should be also frank confidence and trust; how teacher and scholar act and react upon one another; how much the scholar has to give and to keep; how greatly he must be induced to contribute to his own education if it is to be a successful one. In the eventful and hazardous interval which all must cross between childhood and manhood two terrible powers of evil are to be met in each man's path—ignorance and sin. If education is to have its perfect work, both must be encountered, both must be defeated. It only fulfils half its office, it works with a maimed and distorted idea, unless it deals with character as well as with intelligence, unless it opens and enlightens the mind as well as directs and purifies and develops the will."

Here Dean Church speaks of education as if it ended at school or college, but no one knew better than he that it begins in infancy and ends on our deathbed. All education is a combination of opposites. In order to discern freedom, we have to learn how to obey. To obey means to listen—to listen to those whom it is our duty to hear; but our listening to what is taught to us must not be passive or inert; it must have in it the element of desire—the desire to learn what will give us the power of freedom, and the freedom of power. The word "free" is first cousin to the word "friend." The task of learning must appeal to some deep instinct in us, an instinct which encourages us to bear the toil of learning. We must want to learn, and yet be ready to submit to the labour of learning whatever will give us the power we want. Education, if it is all discipline, deadens the mind; if it is all freedom, dissipates energy

PERSONALITY *and* CHARACTER

and weakens the will. Education is a combination of freedom and of discipline.

And so we stand on the threshold of the deepest things. Almost always when you are reading a dialogue of Plato, and the rather irritating argument has come to the very verge of the truth you want to learn, Plato suddenly spreads his wings and flies away like a great fairy into myth. Professor Stewart, truly I think, says that that is not because Plato wants to evade the issue that he thus turns from argument to myth, but because he means to suggest to us that at some of the supreme moments of thought and experience we rise, above the ordered logic of experience, through poetry into Vision.

We owe, all of us, much in education to the school of Nancy, and particularly to Coué. When the will and the imagination are at war, the imagination, says Coué, invariably gains the day. We have to work for the education of the imagination. Quite true, you can do a lot that way; but suppose you are born critical? I feel, just the same, the half-truth—true as well as half-true—in what William Blake, a greater seer than Coué, said a century before. Do you remember how, when Crabb Robinson, who persuaded all sorts of people to talk about all sorts of things, got Blake to disclose to him his ideas about education, the poet said, "There is no other education except that which comes from the cultivation of the imagination." And I would like to beg any one here who is interested in this point of view to turn to Wordsworth's "Prelude," where we find what Blake said, and what Coué is popularizing, said with great insight and knowledge, and with the qualifications which it requires.

Another man who has helped me, at any rate, and as far as I can judge a great many other people, is Pfister, who belongs, of course, more or less to the school of Jung and Freud—"Unravel your complexes." "Unwind this long knitted skein of your experience, and then when you

EDUCATION *and* LIFE

have got it straightened out, and the far-back experiences disclosed, it is a comfort to you to find what it all comes from." And that, too, is Wordsworth. In the "Prelude" Wordsworth in the same way bids us get peace, as he himself had done,—by unravelling the complex of his long life, from childhood onwards. But Wordsworth does this as only a poet can do it, and as a man who sees all sides of human life, and not only one section of it.

Personality seems to me partly a communion with others, partly an individual thing. The collectivists have helped us to see how much in the personality of each of us comes from the men and women among whom we live; from the generations which have gone before us; from the young people from whom we gain encouragement and new life. But after we have made full allowance for this great urge of fellowship and communion which affects our personality, do we not feel the truth of what Wordsworth says in the "Prelude," "Points have we, all of us, within our souls, where all stand secret." And after his long training and self-training, Wordsworth could say truly to himself—not to us, you know, because he did not publish the "Prelude":—

"In nature's presence now I stand,
A sensitive being, a creative soul."

The guardianship of this sacred thing is the trust of all whose privilege it is to be with young people, to teach, and to learn from them.

EDUCATION *as* CHARACTER DEVELOPMENT

MRS. R. F. McWILLIAMS

"At the present time, character counts more than cleverness, and it is better to have second-class brains than a second-class character."
—*Lord Robert Cecil.*

WITH a title so wide in scope as mine, it is inevitable that, before adventuring upon the field, there should be some defining of limits. Even in this first moment there are difficulties to be met; for definitions of education are as numerous as the myriad writers upon the subject. I give you two. The first is Graham Wallas' "Education is a process by which human beings so acquire the knowledge and habits which constitute civilization as to be fitted to live well, both individually and in co-operation." The second I take from the report on "The Teaching of English in England" which forms the basis of part of our discussion at this gathering. "It must be realized that education is not the same thing as information, nor does it deal with human knowledge as divided into so called subjects. It is not the storing of compartments in the mind, but the development and training of faculties already existing. It proceeds not by the presentation of lifeless facts, but by teaching the student to follow the different lines on which life may be explored and proficiency in living may be obtained. It is, in a word, guidance in the acquiring of experience."

There are many ways of gaining this proficiency in living. But only one of these may be thought of now, the way of organized education as practised in our schools and colleges. Just here I should like to make very plain my

Mrs. McWilliams, President of the Federation of University Women, and of the Women's Canadian Club of Winnipeg.

EDUCATION *and* LIFE

feeling that this is not the only way—that one may be educated in the true sense who has walked but the briefest time in school halls. It may even be argued whether it is the greatest way. "The number of things learned by a child before he enters school," says one writer (Kirkpatrick) "compared with what he learns in an equal period after he enters school, force one to question whether the directed learning in school is not a slower and less efficacious process than the undirected learning outside of school." Illuminating as it might be, and interesting as it certainly would be, to follow the implications of this statement it must be that just now we keep within the limits of school education.

For it is only on this education that public opinion can be definitely formed and, when formed, focused. Nor will there be any disposition on the part of thoughtful citizens to question the necessity of this informed public opinion being brought to bear on our schools, if only for the strengthening of those leaders in the teaching profession who seek to get away from what might be called the static idea of education. For not only has there been advance in the sum of human knowledge but also a great shifting of the objective of education. You have only to think of the advance of democracy to realize that this is true. There is not yet sufficient thought upon these objectives. Too long has public opinion as to the aims of education been such as might be described in the lines:—

"Where is the land to which the ship must go?
Far, far away is all her seamen know."

There must be enquiry into our ideals; there must be constructive thinking on the part of the public; there must be the creation of a background into which the efforts of those in organized education may fit. That these are to be in Canada this conference, like its great predecessor, is witness.

EDUCATION *as* CHARACTER DEVELOPMENT

And we come to the making of these things in a time of great hope. For those of us who were born and passed our formative period in the time under the dominance of the theories of Darwin and in the shadow of the religious thinking of the 19th century, the light of such books as Benjamin Kidd's "Science of Power" and James Harvey Robinson's "Mind in the Making" may be a bit startling. The influence of Calvin and the Westminster Confession is not easily shaken off; nor can we all at once change the old feeling that we were children of wrath into the new that we are children of God; yet there comes a wonderful stimulus from the idea that we are not after all bound by the sins or limited by the virtues of our individual ancestors; that every child begins anew the process of civilization; that our social heritage is not something which we must accept, which at best "broadens slowly down from precedent to precedent," but something which we ourselves may build anew to a better purpose. This idea gives a new point to the subject we are considering. Nearly 250 years ago Locke in writing on education inveighed in terms as suited to our day as his, against that "custom which too often served for Reason." With the constant unfolding of the wonders of science, why should we think of the relations of men to men and men to the universe as settled?

And now consider how we may define character development. Character, the Encyclopedia Britannica defines as the distinguishing traits of anything, and particularly of the moral and mental qualities of an individual human being, the sum of these qualities which distinguish him as a personality. Or, if you prefer Emerson, "character is a reserved force which acts directly and without means." Character development is, I take it, the making of the man, of his manifestation to other men, and we are to consider education as the agent in this making. Viewed from this angle the prospect is equally dazzling. For, permeating

EDUCATION *and* LIFE

much of the modern writing about man one finds the belief that the controlling motives of the human being are love of truth, love of goodness, love of beauty. Perhaps the most convincing name to attach to this teaching is that of Dean Inge, who certainly is not swept off his feet by optimism. And if one dares venture on this belief, that we are impelled by love of truth, love of goodness, love of beauty, what may not be hoped from processes of education which take it into account?

It is necessary now to look at the kind of character we wish education to develop. Consider for a moment what is the finest flower of education as we see it in the world to-day. It happens that I have been interested for the past two or three years in the formation of an international body of university women. So phenomenal was the growth of this organization that one was forced to think out its essential basis, to find the why of the unity of desire among its members. Clearly it is not the fact that they have all spent certain years in work at universities; clearly it is not the content of knowledge they have acquired—so much of that falls by the wayside. Clearly, also, they have no cause for union in a common belief, or a common social interest, or a common occupation. What then holds them together? I find the answer in that they have a common viewpoint acquired through their college experience. With many apologies to psychologists I like best to call this viewpoint that of the understanding mind. By this I mean the dispassionate, impersonal attitude of mind; the mind that while it does not give up its own convictions, for it knows well the value of convictions, yet respects the convictions of others; is able to believe that they may be well based and certain that they may be honestly held. The mind that judges not, because it recognises the inexorable law that "with what judgment ye judge, ye shall be judged;" the mind that is tolerant and patient and loving; in short the

EDUCATION *as* CHARACTER DEVELOPMENT

mind that understands or, when it cannot, knows that there is a way to understanding if only it be earnestly sought. The man or woman of this attitude of mind is always seeking to push out the borders of difference to widen the ground of mutual belief and agreement. The man whose character shows itself in this attitude of mind is the man for whom the world calls to-day. It is the character built upon the Christian ethic, though by no means limited to professing Christians. It is this man the world must have if peace is to be found; peace which is not to be taken by the violence with which we have sought her; peace which is to be reckoned with love and friendship and the Kingdom of God on earth among the things for which we must fit ourselves if we are in time to enjoy them.

How then does organized education operate to bring about such character development? I have sought the answer in many places. It seems to me the most illuminating opinion is that I received from one of the wisest of those among us who make education their vocation. "Education operates" he says, "by the action of life upon life." Taking this definition and examining our schools it seems to me that I distinguish four ways in which this action of life upon life goes on in the world of organized education. Of these the first is embodied in the teacher. In her relation to the pupil we have the direct action of life upon life. This relation is incomparably the most important and all other factors combined can never accomplish what may be achieved by the teacher. But our schools produce our teachers; if the schools are not pursuing the right path how shall the teacher in her turn pursue the wise method? It might seem that here we have an instance of the vicious circle not easily broken. But remembering that education is not a thing finished with the gaining of a teacher's certificate, we need not wait until we have better schools to hope for better teachers. There are so many aids to this

and we could provide ; easy access to books—to pictures—to fine music—to helpful lectures—summer schools and special classes. We come thus back to the necessity of an informed, organized, sympathetic public opinion to encourage all that makes for wise progress, and to provide necessary means for further education and inspiration for those of our teachers who may desire it. Thus, rather than by our much speaking, shall we show our sympathy, our appreciation.

Already there are so many teachers who know better than they were able to do in their relationship with their pupils, while examination results loom so large in their records, and an orderly discipline is esteemed more highly than happy faces. We have never forgotten that plants need sunshine nor even that children need it physically, but what of the sunshine of the mind, or the spirit in which alone their minds and spirits can grow, their character develop?

Having defined the work of education as the action of life upon life it seems superfluous to say here that the action of the teacher is through what she is, not by what she may say. In this connection it is difficult to refrain from speaking of the effect of a remarkable teacher personality as described by Edmond Holmes in his book "What Is and What Might Be." I content myself here with one quotation concerning her school which he calls Utopia. "Two things will strike the stranger who pays his first visit to this school. One is the ceaseless activity of the children. The other is the bright and happy look on every face. That the latter feature of school will arrest his attention is almost certain. Utopia belongs to a country which is proverbial for the dullness of its rustics, but there is no sign of dullness on the face of any Utopian child. On the contrary so radiantly bright are the faces of the children that something akin to sunshine seems always to fill the school."

The basic beliefs, the methods by which Egeria, as the teacher of this school is named, carried them into action, I

EDUCATION *as* CHARACTER DEVELOPMENT

commend to the attention of all interested in education. We have among us, I doubt not some who would come to be Egerias were their enthusiasms not held in check by the demands of parents on the one side, of school boards on the other, for results at examination times. However, the wonder is not that teachers are not more idealistic, but that in face of indifference sometimes, of stern demands at others, they remain as idealistic as they are. And all the more so because the reaping of their sowing is remote, and frequently hidden altogether from their eager eyes.

And the second way in which in our schools life acts upon life to the developing of character is through books. Here as through a glass more or less darkly depending on the teacher, the writer and the child's knowledge of English the minds of great men play upon those of the children. "All reading is experience," says the report to which I have before referred, an indirect form of experience but a peculiarly powerful one, and for many minds the most fruitful and varied in the whole of life. The experience we gain may be information, experience or character-experience. The latter of these is by far the most potent for good or ill, yet it is the former which pastors and masters of childhood often regard with great apprehension. . . . The question becomes of greater importance when we remember that in anything which is not a mere colorless record there is imparted to the reader either an idea or a movement favorable to an idea."

As we come to consider what is it that children may get from their texts, or from auxiliary reading, let us hark back to our controlling motives—love of truth, love of goodness, love of beauty. Shall we not at once see the effect on some of the finest aspirations through which character development must come, of books and studies which we have primarily thought of from either the information or the mental discipline angle? Consider mathematics as

EDUCATION *and* LIFE

a means of developing that love of truth without which we shall never attain to the understanding mind. Look back over your own childhood to the time when some demonstrated problem brought to your lips the cry "Why it's true!" Was there not real development in that hour? As clearly as though I had first seen it yesterday, do I recall the fine joy of discovering that the fifth proposition in Euclid came naturally from the preceding ones. So comes gradually the realization of the inevitability of truth, of the knowledge that two and two must make four however they may seem to make five. So comes too the growth of power and self reliance, as we find ourselves able to move from problem to problem. Yes, but the teacher comes in there, and sometimes removes the character building element—sometimes happily increases it. Well, indeed, I remember such a teacher. Our eyes were holden in those days and we called him lazy—but now I see the meaning, as I am sure hundreds of his ex-pupils must also have seen it—of his drawling answer to a plea for help in a mathematical difficulty, "Oh, you can do that yourself." And then the renewed struggle and presently over one's shoulder a fore finger unerring in its ability to place itself on the exact point where you left the straight line of the search for truth, and then again the satisfaction of achievement.

Consider also the slow, patient toil through which alone the truth is found in the natural sciences; the ardour of disinterested search, the rectitude of mind, the virtue of absolute accuracy. And presently comes a sense of the relation of things and then of a cause outside ourselves, a spirit moving on the face of the waters—and so to the essence of religion. What fundamentals of fine character are here being developed, the while one works with a textbook imparting scientific information.

It is Emerson, who in his essay on History points out that involuntarily we always read as superior beings, always the great thing that is done is done as ourselves would

EDUCATION *as* CHARACTER DEVELOPMENT

have had it done had we been there either to do or to applaud.

"I am the owner of the Sphere,
Of the seven stars and the solar year,
Of Cæsar's hand and Plato's brain,
Of the Lord Christ's heart and Shakespeare's strain."

So Jael, the wife of Heber, stepped no more softly, and drove the nail in the head of the sleeping foe of her people no more firmly, than we had it been our great fortune to be Jael. With Alexander we go out in confidence and return in triumph: just as with Wellington, we wait in tense anxiety for night, or Blücher. But, if we do this, will we not also set out on an adventure almost past human courage with Columbus, will we not likewise walk the prisons with Hannah More, struggle with Wilberforce against almost overwhelming odds to overthrow slavery, or toil with Robert Owen to bring the great ideal of co-operation nearer? "We have had too little perception of the fact" says the report on English "that the spirit makes its growth from what it feeds on, not from what it rejects."

Is there not to be found here fit food for the growth of that zest for adventure which carries us ever towards progress; for the virtues of hardihood, of steadfastness, of the love of service, of the willingness for sacrifice? And under a skilled teacher, what patience and tolerance and understanding as one watches the slow unfolding of history, sees the radiance of the renaissance pass for us under the shadow of puritanism, sees the agonies of the world to-day mirrored in the story of the weary years following the Napoleonic wars.

Of the relation of literature and the books concerning to it the third great motive, love of beauty, how shall one speak after the programme of yesterday, wherein we saw literature not only as a gateway to knowledge, but as a master agent in the building of character? So much through sheer beauty of expression it teaches us. How

EDUCATION *and* LIFE

shall one not have a clearer vision of love, the greatest element of all in character, who has read those closing sentences of Henry Esmond; who knows the matchless words of the lament of David for Absolom; who has listened to the words of St. Paul "though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal" or the declaration of the Lord of Life, "He that loseth his life for My sake, shall find it."

That which education may do in the development of character through the choice of books to be read and the content of knowledge to be imparted, would seem to have no bounds. Yet it is undeniable that we do not always choose our books with the infinite pains their effect would warrant. If it might but be always remembered that the character building goes on—if not in tune with the desired ideal then against it. There is no standing still. Here he that is not with us is against us.

What of the indirect action of life upon life through school atmosphere? Let us look at this in the light of what is, rather than what might be. No single impression but leaves its mark for weal or woe. Think of the numberless rules and restrictions which hedge the child's life in school. Some of them necessary for organization no doubt; but many of them taking the place—or attempting to—of that indirect suasion which should be the distinguishing element in the school discipline. How much of the contempt of law now damaging our social life may be due to unnecessary school rules kept only when the breach might be discovered; constituting always a temptation towards law breaking? How much evasion of truth, to a desire to escape consequences of infractions of futile rules? How much pettiness and tale bearing, from the useless desire of the teacher to probe to the very bottom of an untoward incident? How much lack of discipline, to natural rebellion against a most unnatural rigidity in the schoolroom? How many fail un-

EDUCATION *as* CHARACTER DEVELOPMENT

necessarily and sadly because of self love wounded in competitions which survival-of-the-fittest theories pushed upon us. "He's so different from the others, so much more considerate" said the son of a friend of mine recently about one of his professors, "he doesn't give the passage I can't translate to any one else. He does it himself." No sunshine comes to a school from regulations—from competitions. They make little or no contribution to that developing of proficiency in living which is the object of true education.

In this connection may I quote from "The Science of Power," the book in which Kidd develops his revolutionary belief that the dominating motive in the new world in which we find ourselves since the war is the emotion of the ideal—what another might call the search for God. "The emotion of the ideal when directed by civilization," he says, "is a cause so potent to transform the world that there is practically nothing which cannot be achieved through it." Here is something surely with which to remake the school atmosphere. One looks again longingly at the model school of Utopia.

And in the fourth place, what of that direct action of life upon life which comes from the intercourse with other pupils? Here is one of the most fruitful points at which to develop that democracy to which we in Canada give allegiance. In an atmosphere in which the ideal is sought, what lessons in the virtues of consideration and co-operation may not be learned? Again I look longingly at the book "What Is and What Might Be" and desire to quote from it. I could do it with the better heart in that I also know a school or two in Canada where, as in Utopia, the reward of progress is the opportunity of helping the backward comrade. Here too certain studies which those with whom "Custom serves for Reason" call fads and frills, play a really vital part. The cultural value of music studies is very great, but there is also to be found in the music lesson one of the great opportunities for doing things in common;

EDUCATION *and* LIFE

things which cannot be done alone, as choral singing and orchestral playing. The same thing is true of school play—a great opportunity for character building there—of pageants, of all dramatic performances as well as of the school and college sports. Implicit in them all, so that they are not readily recognized by those who share them, are great lessons in the development of that character which must be achieved if democracy is to win through to success. In the atmosphere of doing things together the understanding mind grows apace.

Looking back over the way we have come, it would seem that the high function of education is character development—that, indeed, the two come near to being synonymous terms. Unless all prophecies are vain, we are coming to a time when we shall see this much more clearly, because we shall within the range of a lifetime work mighty changes through the medium of education. Listen once again to Kidd. "There is not an existing institution in the world of civilized humanity, which cannot be profoundly modified or altered or abolished in a generation. There is no form of government or of the dominion of force, which cannot be removed out of the world within a generation. There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist, which cannot be realized within the lifetime of those around him."

Stirring words these, winning one to high hopes and valiant dreams. Not without foundation either, as the examples of Germany in the last generation and Japan in the last two generations abundantly prove. Could it be that if we deliberately set ourselves now to the creation of a nation of men and women possessing what I have called the understanding mind—men and women of character founded on the ethics of Jesus of Nazareth—that we could and would create within the lifetime of the young among us that yet unknown, but greatly desired, Christian country? What

EDUCATION *as* CHARACTER DEVELOPMENT

should we encounter if we essayed the task? at worst a great cause in which to fail; at best a Canada beyond imagining. By what compass shall we know the course? Does not the voice of the prophet of old call to us? "Not by might nor by power, but by my spirit, saith the Lord."

MANNERS *as a* SOCIAL LANGUAGE

S. K. RATCLIFFE

I HAVE been much interested to see how large a space in the discussions of this week, has been filled by references to the English Bible and its influence upon our common speech. This suggests to me that for the subject allotted to me there can perhaps be no better way of approach than the one furnished by the Bible. Is it not true that many of the scenes which live most vividly in the memory are scenes that exemplify exquisite and noble behaviour? This is true for instance, of many great incidents in both the Old and the New Testament: scenes at the tent-door, at the well, and in the field, and many an incident in the Gospels and the Acts. It is equally true of classical literature, from the Homeric poems onwards: as well as of the literature of chivalry and romance. Similarly and in a striking degree, of Shakespearean comedy. Most often, we may say, the passages we remember with most delight are those that live because they illustrate the poetry of behaviour; while the great field of English fiction throughout the past two centuries is most of all a continuous mirror of English manners. Which reminds me of the many differing explanations that have been given of the extraordinary distance that divides the manners of the past from those of the present. I have a clever friend who is accustomed to argue that the differences are made almost entirely by dress, and that manners are directly related to the feminine waist-line. Thus, he contends, the manners of the seventeenth and eighteenth centuries could be accurately inferred from the fashions of the period. Victorian manners could be

S. K. Ratcliffe, formerly Extension Lecturer in London University, and Editor of the (Calcutta) *Statesman*.

possible only in an age when women endured the tortures of Victorian costume; while the delightful camaraderie between the young men and women of our own day has come since women abandoned the constriction of the waist!

But we are considering manners as social discipline, which is a serious theme; and the first aspect of it upon which I want to touch, is the important difference between the manners of people in a country with a long-established caste system, such as England, and those which grow up, by necessity, in newer countries such as those of North America. The latter produce, in the pioneer stage, the forms of behaviour that are appropriate to isolated communities, the members of which are dependent first of all upon neighbourliness and mutual aid. Hence come the sense of equality, the candour and cordiality which to those Europeans who have a right understanding of the roots and meaning of such things, are a constant source of pleasure and satisfaction on this side of the Atlantic. It is precisely, however, this natural expression of the Western spirit that is most generally misunderstood by Europeans. Even the more intelligent of them are apt to be irritated. I know an eminent English university teacher who repeated with indignation the reply of a railroad porter of whom he had inquired the time of the train's arrival at a junction. "Search me!" said the conductor, like the good American he was. Unfortunately, to the Englishman this was mere impertinence. But the affirmation of essential equality, carrying with it a self-respect that contrasts strikingly with the servility of older people, is right. It has another admirable accompaniment—the natural and immediate use of the name, which at once makes an individual of the stranger. On this side of the ocean if I ask for my mail in club or hotel, the clerk at once knows my name, calls me by it, and knows me after an absence of a year or two. When, in London, I ask for my mail at a club to which I have belonged for a quarter of a century, the clerk retorts with

the query, "What name please?" I agree with Mr. Henry Nevinson and several other English writers who, as the result of recent observations, have maintained the general superiority of New World manners in the mass, to those of the Old. But to say this is not to deny that conditions exist in our modern commercial age which are altogether fatal in their effect upon behaviour. The manners of the peasantry are fine all over the world. The Irish or Indian peasant in his village, you would say, could not make a mistake in behaviour; but think of the distance that lies between the peasant of Galway and the ward politician in an American city. Man is subdued to what he works in. And in industrial centres we give men and women degrading things to do and to suffer. You cannot, for instance, have manners in the New York subway.

Our greatest danger of course, comes from that dominant fact of the modern world—standardisation, the immense conspiracy of production designed to make us do the same things altogether: to wear the same clothes, read the same books, sing the same songs, repeat the same things. The tendency is of enormous importance in the realm of which we are now thinking, for behaviour to be worth anything as expression and discipline must be the language of the entire personality, must mean variety. We say variety is the spice of life. It is very much more than that: it is the very stuff of wholesome life, the condition of social safety. For it is certain that if our education is overborne by the mechanism of our commercial age, and our educational systems are devoted to the turning out of standardized citizens, we are lost. The spirit of man demands release and fulfilment. Those who, fearing the variousness of the expression upon which the free spirit insists, would employ all the available resources for the obtaining of a type, with mind and manners equally standardized, are not only denying the abundantly proved discoveries of modern psychology, but are opening the gates to

MANNERS *as a* SOCIAL LANGUAGE

the very forces of revolt and violence that they believe themselves to be opposing. Social safety lies in multiplication of intellectual pursuits and emotional outlets, with all appropriate means of expression in social behaviour.

The INTRINSIC VALUE of PERSONALITY

H. J. CODY

"Personality is largely the possession of a mind which reflects the power born of an ordered purpose in life, in which interest does not degenerate into habit, and in which a sense of constant duty readily responds both hopefully and happily."

AFTER four and a half years of war and four and a half years of very unquiet peace, we are gathered together in this city to consider one of the important features of post-war policy—education. At the present time there is a literature of despair, whose underlying assumption is that western civilization is rapidly approaching the abyss of destruction. This literature is inspired by what have aptly been called the "five fears of western civilization." There is a *biological fear*—that the human race is deteriorating. There is the *psychological fear* that the influence of the crowd and of mass-thinking will submerge the creative individual whose initiative hitherto has given the chief impulse to advancement. There is the *economic fear*—that our industrial civilization carries within it the seeds of its own destruction. There is the *administrative fear*—that the modern world is so vast and so complex that it cannot be managed by the existing available administrative intelligence. And there is the *moral fear*—that the wholesome standards of the past no longer command the loyalty of the insurgent multitude, and that Christian morality is following in the wake of Christian dogma into decay.

These fears, whether consciously or unconsciously held, are creating a critical epoch in the world's history.

The Rev. Canon Cody, St. Paul's, Toronto; sometime Minister of Education in the Province of Ontario.

The INTRINSIC VALUE *of* PERSONALITY

And yet, in face of a crisis, and the alarm necessarily expressed, we do well to remember certain things. We do well to remember that crises have always been numerous in recorded history. Let us not think that "a strange thing" has come upon us in education, in religion, in politics, or in anything else. I imagine that things are a great deal better to-day, four and a half years after the war, than they were for a decade after the Napoleonic wars had come to an end. The comparison of 1923 with 1821 is encouraging on the whole. Further, Christianity—in the fine phrase of Mr. Coventry Patmore—"has always seemed to its contemporaries to be dying," but, behold, it lives and survives. Furthermore, civilization, like a nation, takes a very great deal of killing in order to make it die. Our civilization has survived the tremendous social upheaval since the war. There was well-founded dread that social revolutions might sweep from Russia westward, over Europe, and overthrow the whole existing order. The danger of such revolution, for the time, seems nearly over.

Then let us not forget that the fundamental moral facts of life are not changed, even by the world upheaval. God remains; human nature, with its grandeur and its tragedy, remains; goodness, love, sin, death, the great things of life, still remain.

Further, over against these five fears of western civilization there are certain great creative and basic ideas, scattered here and there, initiated now and then, sometimes correlated, not always fully realized, which if correlated and realized will go far to preserve, purify and revivify western civilization. For example, we look for a *nationalism* which develops its own gifts as a trust for the whole world; an *international mind* that looks on the things of other nations as well as on the things of its own; business and industry conducted on socially sound principles in order that they may be also commercially sound; a socialized religion that combines individual access to God with a fellowship among

EDUCATION *and* LIFE

those who believe in Him; and a humanized education which deals with the whole personality of the taught, and which seeks to stimulate interest rather than to impose discipline from without. All those ideas are related to the belief that man can master circumstances, and that the hope of the new world lies not so much in better machinery as in better men. The supreme need, after all, is a new spirit.

Mankind are not to be saved by brains alone, but by that bigger something we may call soul. The solution of the gravest problems before us lies in the recognition of the intrinsic worth and supremacy of personality in the world, and in the reconstruction and improvement of personality. We clamour for various reconstructions. We are prepared to reconstruct politics quite easily; to reconstruct theology with even greater ease; to reconstruct industry—a supremely easy task; but we never think about reconstructing ourselves. What can be reconstructed unless a reconstructed personality takes these problems in hand? But if there is some reconstruction of personality in the individual, then the individual and all other individuals will be fitted to take part in the larger task with unwonted vigor, aptitude and success.

Ignorance and ill-will, inflamed by a materialistic conception of life, may possibly marshal the brute force of money against the brute force of numbers in a fruitless struggle in which both would be destroyed. The only cure for ignorance is sound education; and the only remedy for ill-will is a moral and spiritual transformation. You cannot make a permanent society by tying a bundle of selfish people together with some rotten rope of mere class-interest or self-interest.

My subject is "the intrinsic value of personality."

I. *What is personality?* Frankly, I do not know, although I am going to make an attempt to give a definition. Strictly speaking, I rather imagine that *we cannot define*

The INTRINSIC VALUE of PERSONALITY

personality, for the simple reason that we cannot altogether place ourselves outside it. It is a term that does not admit of being precisely defined; and this incapability of accurate definition is a sign, I submit, not of its weakness but of its strength. This characterizes all ultimate realities, just because they are so real. But *every man is certain of his own personality*. He has no need to be convinced of it, though very few men have sufficiently meditated upon it or analysed it, so as to be able to see quite clearly what it implies.

Immanuel Kant, waking up from his old-time dogmatic slumbers at Königsberg, inaugurated the modern epoch in the treatment of personality. To him a person was a self-conscious and self-determining individual, and as such, an end in himself; a source from which thought and conduct proceed, and an end whose realization thought and conduct seek. All subsequent definitions of personality are more or less based upon the definition or exposition of Kant. According to him, then, the chief attributes of personality are individuality—and yet there is an element of universality implied—self-consciousness, self-determination, love or desire; and, as a result of their living interconnection, character. Speaking after the manner of men, and not after the manner of philosophers, I might venture to say that “personality” may be roughly taken as standing for “our whole selves.” We very often speak of character as—what a man is, the inner man, the man of the heart; let us assume that it stands for the whole individual. A full-grown personality is one in which all the powers—physical, intellectual, spiritual—are developed into a symmetrical and perfect being.

And yet I think that personality, as we ordinarily employ the word, contains some other elements than those of bodily vigor, trained intellect, regulated feelings, disciplined will, and even religious character. It is all those, and, in addition, an atmosphere, very hard to define, and that easily

EDUCATION *and* LIFE

escapes our grasp. Some of the elements in this atmosphere are—a sincere sense of truth; a texture of reality in the soul, free from affectation, insincerity, falsehood; deep conviction out of which the whole life springs; unity of soul; unconsciousness of self; vivid interest in all the realms of human activity; broad sympathy; unaffected unselfishness; the sense of humor; kindness; courtesy; grace and charm of manner. These are the overplus and delicate aroma of personality.

The Christian ideal of a perfect man includes the same elements. When we have ranged the length of philosophy and theology, we are frequently surprised to find that all the fundamental principles of life are in the old Book our mothers read and wished that we would read. We are told there, of the pure and healthy body, the temple of the Holy Ghost; there is the disciplined will—"I bring it into subjection"; there is the disciplined mind and noble heart; all combined into symmetry and harmony, a full-statured, broad-visioned man (as St. Paul says, "a full-grown man"), living in full and fine relations with men and with God, and growing up into "the measure of the stature of the fullness of Christ."

May I venture upon a definition? I know it is not original, but I do not know its source. "Personality is the force and the fragrance of a being."

II. The *intrinsic value of personality* thus defined is *obviously supreme*. Man, under God, is the greatest thing in the world. Personality is man at his highest. "How much," then, said our Lord, "is a man better than a sheep!" Infinitely more valuable is he in origin, in capacity and in destiny. Our character and our capacity—what we are and what we can do—are the only coins that ring true on the counter of this world, and on the counter of that which is to come. They are all that we ultimately possess, and all, certainly, that we shall take with us into the life beyond.

The INTRINSIC VALUE *of* PERSONALITY

The full-orbed self must therefore be greater than the development in isolation of any one faculty or function. To develop the personality must be a greater thing than to develop, for example, merely the intellect, though such isolated treatment of any faculty is rather difficult to conceive and to deal with. Personality—shall we say?—is the power that wields the instrument; intellectual attainment is the instrument. Personality is the whole; scholarship is but a part. Personality is the end or goal; mental achievement is one of the best means of reaching the goal.

Even high intellectual efficiency in itself is just as non-moral as lightning. We grew rather tired of the term "efficiency" during the war. Efficiency in itself may be either good or bad. When divorced from conscience and character and morals it may prove a veritable curse to the world. What is the motive to efficiency? To what goal is it directed? With what personality is it bound up? Who is to determine whether efficiency is good or bad?

The intrinsic worth of personality is really the guiding principle, as far as I have been able to determine, running through this Conference and this series of discussions.

III. Next, *the highest attainable perfection of this personality is the supreme aim of education.* That aim must include physical, spiritual, intellectual, emotional elements—elements active and elements passive. Perhaps one of the best descriptions given of an educated man, after the famous description given by Milton, is given by Huxley. May I quote it?—"That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work, as a mechanism, of which it is capable; whose intellect is a clear, cold, logic engine, with all its parts of equal strength and in smooth working order, ready, like a steam engine, to be turned to any kind of work, to spin the gossamers as well as forge the anchors of the

mind; whose mind is stored with knowledge of the great fundamental principles of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself." This definition, as you see, covers the whole man. Education means the process by which this training is given, and the result of this process is what we may call the fully-developed personality.

It is interesting to note, ladies and gentlemen—that the wealth of personality thus developed through education is abundant enough to meet all needs. Material goods cannot be in the possession of two people at the same time; external positions cannot be occupied by two people at the same time. But it is not so with moral, spiritual and mental goods. The discovery or development of truth does not leave so much less truth for others, but rather enlarges the field of truth for all. Truth must be shared if it is to be fully possessed. We do not know a truth—you teachers endorse this—clearly and vividly until we impart it to others. The process of teaching clarifies, deepens, enriches truth in our own minds. The teacher is the most richly rewarded scholar in his own class and is constantly learning more than any other members of it. So the unselfish outgoing of the personality involves the deepening and enrichment of personality. Developed personality does not leave less room for other persons; rather, it makes more room for them. It enables them to grow up into the same stature.

IV. *The intrinsic value of personality involves reverence for personality.* Two great tests of a civilization by which we determine whether it is advancing or retrograding are these—respect for law, and reverence for personality. I speak of the second. Reverence for personality is one

The INTRINSIC VALUE *of* PERSONALITY

of the vital tests of any advancing civilization. It is the chief characteristic which distinguishes the ancient world from the modern, the most modern from the mediaeval, the Occident from the Orient. The outstanding contrasts between the ancient and modern periods gather about two phenomena—the institution of the ancient exclusive state, and the advent of Christianity. In the ancient state, the idea of citizenship was decidedly exclusive. The state actually rested upon slavery, and the citizen could not be the friend of those outside the city walls. The state knew little of reverence for the person of the citizen. The personality of the state, if I may so put it, completely overshadowed and normally dominated the personality of the individual. Christianity came, and introduced those principles which really underlie western civilization. Among them are fundamental reverence for personality, and the resultant freedom of initiative. A study of the historic trend of western civilization reveals this growing sway of the Christian principle of reverence for the person as such. Even unconsciously this principle has guided all human advance. It gives to-day, I believe, the surest direction for the solution of our difficult personal, social, economic, political and international problems, and it throws whatever light we can have on the future of human development.

It is a *fundamental moral principle*. May I again quote Immanuel Kant?—"So act as to treat personality, whether in thine own person or in that of any other, in every case as an end withal, never as a means only." This principle has operated in all the moral progress of our race. The neglect of this principle is the source of the greater part of the hideous social immoralities that curse our world to-day, and accounts for the greater part of human sorrow.

It is not only a fundamental moral principle, but it is a basic Christian assumption. Our Lord taught and assumed the essential and inestimable worth of man. This

EDUCATION *and* LIFE

is the one faith that keeps a meaning and value for human life. Seeley well said in his "Ecce Homo"—"A reverence for human beings as such" is the Christian enthusiasm for humanity. This reverence for personality involves *respect for our own personality, and respect for the personality of others.*

Ultimately, I believe, a man's sole gift to other men, and to God Himself, is himself. If he does not value himself, and if he is only an echo or a shadow or an imitation of others, he has no worthy contribution to make to either God or man. In Browning's poem "The Boy and the Angel" you may remember the poet represents even an archangel as not able to take the boy singer's place—"I miss my little human praise," is the voice of the Most High.

Respect for the personality of others is bound up with respect for one's own. No one can keep a genuine respect for his own personality while he is seeking to degrade another. Booker Washington, that black man of the Southern States who did so much to educate and elevate his fellow countrymen in the American Republic, used these profound words:—"One man cannot hold another man down in the ditch without remaining in the ditch with him." If we do not respect the personality of another we shall lose respect for ourselves and if we do not retain respect for our own personality we shall scarcely learn the secret of respect for others. The great trend of western civilization is in the direction of estimating the rights of persons as more important than the rights of property.

V. My next point touches more closely the teacher's profession. The intrinsic value of personality will demand *respect for the personality of the pupil in all our educational methods.* No one, man or woman, boy or girl, should be merely used, much less abused and dishonoured. A student very aptly put this question to me the other day—"Why is it that in all these educational discussions the

The INTRINSIC VALUE *of* PERSONALITY

people who are being educated are not asked for their opinions? What do they think of the process? How do they esteem our methods?" Now, I venture to say that the question points to a most vital truth, viz. that *respect for the personality of the pupil* is essential in an ideal system of education. Surely we ought, at any rate in ideal, to try to regard our pupil as both a problem and a possibility. Surely we should seek to bring out the peculiar gift of every pupil. Surely we should help him to use his own native God-given endowment. I know this involves a much larger amount of individual attention than can ordinarily be given in our schools. That is our misfortune. Because of the numbers with which we have to deal in this province, a school constituency of nearly 600,000, and a teaching staff of 15,000, regulations are necessary. But do not forget that regulations exist for the sake of helping teachers and pupils; and that teachers and pupils did not exist for the sake of obeying regulations. There is a danger of degrading education by using it mainly as a means of propaganda, even a propaganda of good things. We must respect the personality of the pupil. Absolute uniformity of result is not desirable. We do seek to make them all think, but not necessarily think only what their teachers think.

Ex-President Hadley, of Yale, a very wise, shrewd and cultured New Englander, not long ago pointed out that under the American system the schools developed a higher level of general knowledge than can be found in any of the larger countries of Europe; they secured much breadth of intellectual interest, and a good understanding of the conditions which make for personal health and social order. But he goes on to say, "Too much has been done for the pupils; too little has been expected from the pupils. We have not recognized that *education*—the bringing out of a man's powers—is a really different thing from *peda-*

EDUCATION *and* LIFE

gogy,—the leading of children—and great harm is done by hopelessly confusing the two.”

Many regard teachers as mere pedagogues rather than trainers; as men whose duty it is to provide their pupils with work that is interesting and easy at the moment, rather than to expect them to do things that are sometimes uninteresting and often fatiguing, for the sake of a remote end. All this tends to keep the scholar in the position of a *pupil*, i.e. a ward under an instructor's care, instead of making him a *student*, in the true sense of the word—one who applies his own mind to the mastery of a subject. The result is, loss of intellectual independence, a failure to develop powers of leadership, and signal neglect to call forth the creative mind. A boy may leave school fairly well informed as to the ground already covered by the course of study, but not always well-equipped for facing an unknown future and meeting its responsibilities in the spirit of intelligent self-reliance.

VI. The intrinsic value of personality is illustrated superbly in the *power and influence of the teacher*. The teacher wins success in his profession by a multitude of qualities. He must have an adequate knowledge of his subject, the gift of lucid impartation, the power to win respect, the judicious use of praise and blame, some measure of authority, and the power to command attention: but above all, he does his work through the influence of his personality. Personal force is the greatest of all influences, and this is especially true of the teacher in relation to the scholar. Children and youth go to school and college that they may be immersed in its intellectual and social life, and above all, that they may come in contact with inspiring personalities. Personality is ever produced by contact with personality. It is pre-eminently a matter of personal spiritual contagion. It is the personality of the teacher that counts in exerting influence and leaving a lasting impress.

The INTRINSIC VALUE *of* PERSONALITY

In your memories, do you not find that your gratitude chiefly goes out to some man or some woman whose personality was greater than anything that he or she said, and whose personality has been stamped upon yours forever? As an old student of the University of Toronto my mind goes back to our Professor of Philosophy. There may be a few as venerable as myself who remember George Paxton Young—not only a great philosopher of the Green and Hegelian school, a great idealist, but a great personality. If he said, "It is a cold day," it was said with such abandon and such enthusiasm as to evoke a responsive shiver. He was a marvel. George Paxton Young to me always represents personality raised to the *n*th degree in the teacher. One of our greatest preachers on this continent, Phillips Brooks, defined preaching as the conveyance of truth through personality. The same definition applies to teaching of a worthy kind; it is truth given through personality. The teacher makes the school. As Carlyle says, "Get your man, and all is done."

It is not the system; it is not the regulations; it is not even the curriculum, much less the text books, much less the elaborate and palatial buildings of brick and stone and marble, that make the school. It is the teachers who make it. They are engaged in the most difficult and delicate as well as the most momentous of all offices. Let us pay our tribute of grateful respect to that profession which "Ian Hay," in his "Lighter Side of School Life," described as "the most responsible, least advertised, worst paid and most richly rewarded profession in the world."

Teachers, respect your own personality. Be yourself. So will you deepen the sense of responsibility and initiative. Keep alive. Learn the gentle art of living. Someone has aptly said that the only difference between a groove and a grave is a little matter of depth. Get out of the groove or you will land in the grave. The tests of being alive in

EDUCATION *and* LIFE

teaching, I humbly submit, are these—are you still learning? Can you still make experiments?

VII. *The intrinsic value of personality can be maintained and educated to highest ends only if there is an education of the spirit; only if there is a recognition of God.* This Conference came into being because some business men, out in the rough-and-tumble of life, believed that there was dire need of more definite, discriminating, though tolerant, moral and religious education given somehow, somewhere, and by someone. The war has surely emphasized this need with a voice of many thunders. A godless education may, yea, will, prove the curse of a nation. Without a higher life to control and inspire the lower, education may be a menace. Conscience and faith, good character and conduct, righteousness and peace, have as legitimate a share in education as the organs of the body or the faculties of the mind. The deep instincts and mystic feelings of the heart are more important in governing our character and conduct than our cold, logical thinking. Life is vastly more than logic. Religion is our conscious relation to God. All things run up to God for their final explanation and completion. Religion is not an unnecessary and redundant addition to our life, but is just life itself developed to its full completion and finest fruitage. It is not incongruous with education, but is education carried to the highest degree. I am sorry, profoundly sorry, that again and again there is an antagonism falsely created between goodness and cleverness—

“Be good, sweet maid, and let who can be clever.”

There is the contrast, or distinction, but God forbid that there should be an antagonism.

The other day in an English paper these comic lines were printed—they were written by Elisabeth Wordsworth:

“If only the good were the clever,
Or if only the clever were good,
The world would be better than ever
We thought that it possibly could.

The INTRINSIC VALUE of PERSONALITY

But alas, it is seldom or never
That the two hit it off as they should,
For the good are so harsh to the clever,
And the clever so rude to the good."

Long ago *Mr. Punch* put the same antagonism. The vicar of the parish was calling upon Molly, a lively young parishioner, and said to her, with singular stupidity—rarely found, I may say, in the ranks of the clergy—"Molly, would you rather be good or beautiful?" And Molly, quite properly and with great ingenuity, replies, "I would like to be beautiful and repent."

I once read an interesting article called "Interesting Sinners and Stale Saints." There is a verse of poetry that describes the conditions of life in a very rigidly-conducted boarding school:—

Oh, the old-maiden morals we had,
So scrupulous, prim, and demure;
What the decalogue never forbade
Our consciences could not endure.
Our life was so low-pitched and sad
It was quite a relief to be bad!

If goodness is not finally interesting and able to enlist all our best powers, it will not long thrill us or retain our attention. If goodness is simply negative—cutting certain things off, forbidding indulgence in certain things—it will be uninteresting. But if goodness means mighty indignations, great enthusiasms, the enlistment of heart and mind and soul in noble causes, nothing is so interesting. There will always be a demand for character.

VIII. In closing I must pass over the relation of personality to citizenship, and give a definition that links my conclusion with my premise. Thring, the great school-master of Uppingham, gave a definition of education which I think to be unrivaled. I venture to use it, and to make a slight addition:—"Education is the transmission of life through the living to the living"—and I add—"for the pur-

EDUCATION *and* LIFE

pose of living." The transmission of life? Aye, through personality, through the living teachers, to those essentially living, wriggling, scholars—for the sake of the noble living, and worthily playing one's part in the world. Living is the chief duty of life, and education enables us to do this chief thing better, and raises it to its highest level of efficiency.

A Labor declaration on industrial education in England contained these words:—"The industrial education which is being fostered should have for its purpose not so much training for efficiency in industry as training for life in an industrial society." They were right.

The intrinsic value of personality was long ago expressed in terms of absolute accuracy and divine fullness by the Greatest of all teachers, Who was more than a teacher:—"What shall it profit a man if he gain the whole world and lose his own soul?"—his own life, his real self?

Some years ago I visited the Cathedral at Aix-la-Chapelle in Germany to see the place where Charlemagne was buried. All I could find was the empty throne, the sarcophagus in which his bones once lay, and the incised stone on the floor; but I remembered the story of his burial. Under the dome of that octagonal church, down in the crypt, he was buried seated on his throne, in royal robes and wearing a crown. On the dead man's knees was placed a book of the Gospels, and his hand, cold and stiff, was pointed to these words—"What shall it profit a man if he gain the whole world and lose his own self?" So said He, who knew the value of the world, for, as the Divine Logos, he was the instrument of its creation and development. So said He who knew man as none other, and taught man's worth as it had never before been taught. He said that though a man gained and got to the end of the day, and in the process wasted his personality, he had made a bad bargain. "What shall it profit a man if he gain the whole world, and lose his own self?"

GOODWILL TRAINING *for* CITIZENSHIP

SIR ROBERT BADEN-POWELL

"Cannot humane and Christian ideals of sacrifice and unselfishness, of service and co-operation be consciously enthroned in the schools of a nation?"

WE are too apt to leave valuable points in knowledge and character to be picked up haphazard later on instead of making them part of the education of the boy. The average man is not as a rule truly developed in his character until he is getting on towards middle life. As a young man he is usually too self centred, thinking of his own progress, his own prowess, his own desires. It is widened experience and self-education that ultimately brings him to wider sympathy and better sense of proportion. Why should we, who have in our time gained such experience, not impart it or encourage its development at an earlier stage in the young citizen's life? Why can we not put it before the boy while he is yet mouldable, so that it becomes a fundamental part of his character?

David Grayson in "Hempfield" says: "When I was younger than I am now—not so very long ago either—I thought I should like to make over again some of my neighbours. I thought I could improve on the processes of the Creator, who was apparently wobbly in His moral standards and weak in His discipline, for He allowed several people I knew to flourish and be joyful who by good rights ought to be smacked. But now, it seems to me, I love most of all to see my friends coming every day true to themselves." His judgment and kindness had developed with experience; and so they do with all of us, but so far we have declined to impart them to our younger

Sir R. Baden-Powell, Founder of the Boy Scouts and Girl Guides.

EDUCATION *and* LIFE

brothers in their education. What is the need for making good-will an addition to education? Well, if we look around at a few of the object lessons ready to our hand we may see reason enough.

Take the Great War. Can any of the allied or enemy nations feel proud of the fact that over a political murder in Bosnia, all the great so-called civilized and Christian peoples should rush at one another's throats and sacrifice millions of human lives and cause misery and disaster to millions more of innocents? The war was waged with a savagery on both sides that spoke to our boasted civilization and Christianity being but a veneer: it showed that the primitive instincts of killing lay close below the surface, and that centuries of so-called education had failed to go deep. The exposure was not a creditable one to any of us, or to our schools, or to our churches.

Yet, on the other hand, the war showed us that below the surface there also existed virtues of the highest order for which we had hardly given our men credit: the virtues of brave and selfless sacrifice in loyalty to King and country, for their kind and for the right. These gleams of true gold character may well inspire us with hope that man is not lost, that education has before it yet a wonderful opportunity and a mighty power for good, if only it will note the needs and re-arrange its methods to meet them, to so promote the good that is in man that ill-will must go out, that sense of right and better understanding will prevail and oust the demon of war. This can be promoted in the younger generation by bringing up the boys and girls to think of their brothers and sisters in other lands, in terms of peace and not of war; and to appreciate from the first that right not might should be upheld and that justice and chivalry should be their aim.

Then there is another and insidious form of war that brings danger and distress within the nation, and that is the so-called class consciousness—the raising of artificial

GOODWILL TRAINING *for* CITIZENSHIP

barriers between class and class, and, more especially, between capital and labour. In the Old Country these two opponents are constantly cutting their own throats by being at war with one another. They have their agencies for collective bargaining, but for success in this line mutual understanding on both sides is essential: it is just the need of this that has proved disastrous in so many cases of industrial dispute.

Professor A. T. Hadley in his "Economic Problems of Democracy" has pointed out that so often the dispute between labour and capital is promoted by agitators on the false premise propounded by Karl Marx that Labour produces wealth, when in reality ordinary study of political economy would have shown their hearers that it is Demand that creates Wealth through the co-operation of Labour and Capital in producing the Supply. Professor Hadley suggests a different spirit as a basis of co-operation on both sides, a better understanding of conditions by the employee and the more human touch on the part of the employer, less of grasp and greed on the part of both and the taking up of industry by its promoters rather as a profession than a trade, where a man is not out so much to make money as to gain reputation for good and valuable work. A league has been started in England which already gives promise of results, for infusing a higher moral tone into business transactions, where honour and absolute trustworthiness are to stand supreme. This, if it comes to be adopted generally by both employers and employed, may work a great change for the better in the peace and prosperity in the country.

Mr. Edward Bok, the eminent American publisher, recently announced that he was retiring from business in order to devote the remaining years of his life to work that would count still higher, mainly the service of his fellow men: and he offered the suggestion that other successful business men might do well to come and do likewise, as in this way a truer satisfaction could be obtained as the crowning point

EDUCATION *and* LIFE

in their success. A writer in "The Century" in commending his public spirit pointed out that there was no need for a business man to remove his ripe experience and good influence from the work to which he had devoted his life, in order to change from the business man into the benefactor. Far better it would be for all concerned, for the man himself, for his business, and, more especially, for the world around him, if, when he commenced business, he did so with the desire of also helping humanity from the very first. No need to bottle up his good-will towards others until he was too old to exercise it with effective energy. If employers started out with goodwill and if the men met them with equal trust and goodwill, there would be a different result in the prosperity and welfare of all.

Mr. Stanley Baldwin, in his recent speech in the House of Commons, said this: "I am quite certain that there will never be in this country a communist government—and for this reason, that no gospel founded on Hate will ever seize the hearts of the people of Great Britain. It is no good trying to cure the world by repeating that French pentasyllabic word "proletariat." The English language is the richest in the world for monosyllables. There are four words of one syllable each—words of salvation for this country—and they are Faith, Hope, Love, and Work." It is true that we have a great reserve of inherent good nature in the character of our race; but it is being allowed to run to waste when it might, if developed, have a very powerful and valuable effect on our national relations. That spirit of good-will and co-operation which should be the key to the solution of so many of our difficulties, could be developed in the younger generation with illimitable results, but at present forms no part in normal education.

We spend an enormous sum of many millions annually on education, rightly thinking that if everything else had to be scrapped to allow of it, expenditure on this department of the State is the best investment, since it should give the

GOODWILL TRAINING *for* CITIZENSHIP

most valuable return of all to the country. But does it do so? On the one side of our ledger we have hundreds of millions spent on preparing our rising generation to be efficient, happy, healthy, self supporting, useful citizens. But on the other side we find a far greater sum spent on remedying the failure of that same people to become efficient, happy, healthy, useful citizens. The audit can hardly be called a satisfactory one, till the debit and credit sides at least balance. What is the remedy here? Does it not lie in a more human outlook when framing our scheme of education, in taking more care for the under-dog, in giving him even more attention in his education than his better off brother, to counterbalance the ruinous influences of his surroundings?

In this Conference, where we have been going largely and rightly into the higher training in the "humanities," let us not forget the fuller meaning of the word "humanity." Let the lowest and the poorest be our first care—to raise him from the mud and set his foot on a dry step so that he may have his chance to rise. If he should then step back into the slough it is his fault and not, as at present—ours. We are trying to build up a team of good citizens, each able to play in his place, and to play the game for his side; but the good captain sees to it that the tail of his team is not a weak one. However good the work of the leaders of the team it is all apt to be neutralised if the tail is weak. So whether from the national or the human side, it is up to us to frame our education schemes to help the poorest to become good citizens, to show them not merely how to make a living but how to live.

We seem too apt to accept our social evils as inevitable, as part of the trials put upon us "for our own good" by a Deity with apparently a rather malignant turn of mind, whereas when we come to analyse them they are practically all man-made, the outcome of our bad management of our own affairs. And it is not enough to sit down as one

EDUCATION *and* LIFE

apart and abuse man for the evils and for his neglect to cure them. It is up to us all to join in finding a remedy. It seems to me that if you take any of the main evils around us, be it war between nations or classes or sects, the main solution lies in the spirit and practise of good-will and mutual help, as brothers in the great human family. Our preparation for good citizenship should therefore include some practical development of that idea.

In our education no doubt we have endeavoured to train our youth for what the individual needs towards success in life, and to some extent for what the nation needs of him as a citizen (and possibly rather more for what the school examiner needs as his standard), but do we ever put before ourselves in our scheme of training what God needs of him and us? But that is what is going to help in the solution of our social difficulties. Abraham Lincoln, like many another good man, did not attach himself to any particular religious denomination. But he said that if he saw a church over whose altar was written: "Thou shalt love thy God with all thy heart, and thy neighbour as thyself," he would join that church. Theological argument and sectarian differences had no appeal for him, any more than they have for the children. None the less he was actuated by religious sense in all his thought and action. It is the jealousy between the churches which has to a large extent prevented the teaching in the schools of the above simple basic principles of religion, and has thus allowed millions to grow up in the profession but not in the practise of Christianity.

Cecil Rhodes demanded of Rhodes Scholars that, in addition to their scholastic learning they should possess these qualities—Truth, Courage, Devotion to Duty, Sympathy for others, Protection for the weak, Kindliness, Unselfishness, Fellowship. One cannot help feeling that Rhodes was near the right definition of character. If all men had developed in them the sense of Brotherhood, the habit of giving first

GOODWILL TRAINING *for* CITIZENSHIP

consideration to the needs of others and of putting their own personal ambitions, pleasures or interests second to these, we should have a very different world to live in.

"An Utopian dream," some would say, "but merely a dream and therefore not worth trying for." But if we never dreamed and never stretched out to grasp the substance of our dreams we should never make progress. Seeing the need ought we not, and can we not, so alter our curriculum that character-training becomes a definite part of education? And seeing the national, individual and religious value of it ought we not—and can we not—make selfless good-will towards others a leading quality in that character? I believe it to be feasible—not merely hope it, but believe it, because of the results which have come of the amateur experiment we have made in that direction in the Boy Scout and Girl Guide Movement.

I will very briefly define our aims and methods, without going at all into detail.

We endeavour to help parents and teachers by providing for the youngsters a good environment training outside the school or workshop. We offer attractive pursuits which lead the young people on to educate themselves in three main directions, namely:—Character, Health, Skill in Handicraft; thereby forming an efficient individuality which is self-disciplined in service for others.

The basis of character-training is the cultivation and practice of the sense of honour. If Scouting did no more than evoke this one attribute among all classes it would be worth while, for it means the root foundation for a sound and high souled nation. It is the guarantee for straight dealing in business and in politics in place of cunning dishonesty, "graft" and corruption, which simply make a nation contemptible. I find that it has been largely but quite erroneously believed that the Boy Scout Movement is a military one, or at the least has militarist tendencies. The mistake is natural since its figure-head holds

EDUCATION *and* LIFE

the rank of General! But it is those who have personally seen something of war who most desire to avert its recurrence on the future generation; it is those who have seen the good and the bad of military training and discipline who can best realise its advantages or disadvantages for educative purposes. Under both these heads I am against using military training for boys.

The question whether Cadet training is worth its cost to the country nowadays has been receiving attention. In England the government has recently stopped the grant for the maintenance of Cadet corps. I believe that in New Zealand the junior Cadets have been done away with. I quote from a speech by Lieut.-General Monash on the Cadet system of Australia:

"I attach to the Boy Scout Movement the very greatest importance. On the one hand it is not in any way militaristic, and it is not for the amusement of small boys. It has a deep and serious foundation and purpose, and that is the education of youths to good citizenship. It teaches self-sacrifice, co-operation and playing the game. It is directed to a thing that is not done anywhere else in an adequate degree, and that is the shaping of the character of our youth. The Australian system of universal training does not provide any such training at all. It is the greatest mistake that the compulsory training does not develop character or physical and intellectual growth in any direction except for the immediate purpose of soldiering."

Apart from its tendencies to promote war feeling in the young, military training and discipline as usually carried out is but instruction imposed from without, and is not the development of the natural character or the expression of better instincts from within. It tends to make the boy into a machine whereas our aim is to develop his individuality. It has been objected that in doing away with military train-

GOODWILL TRAINING *for* CITIZENSHIP

ing one is liable to encourage a nation of flabby and uninspired youth. But there are other heroes besides those of the battle fields, and there are other methods besides those of artificial drill for developing hardihood. What of the frontiersmen, the backwoodsmen, and the hunters of the wild, the airmen and the seamen? they all appeal to the lads' imagination, and through scouting we are able to make him act and feel as himself one of that great fraternity of true *men*.

The Scout Movement being a Brotherhood recognises all in it as being on the same footing, no matter what may be their differences, outside of it, in the social scale, in their politics, or in their form of religion. This has led some people to imagine that we therefore have no regard for religion. That is again an erroneous notion. On the contrary we particularly encourage the development of true religion in the boy and girl on the fundamental basis which applies to all forms and denominations, and which was definitely laid down for us Christians by Christ himself.

1. The realization and love of God.

2. The practice of love for one's neighbour. That is all so far as the Scout Movement goes. The actual denominational form of the boy's religion is a matter between him and his parents and pastor. We encourage him to carry out their wishes.

Our method of inculcating the better realization of God is to encourage the boy in his nature study, and thereby to appreciate the wonders and beauties of the Creator's work around him, and to grasp some idea of the great scheme of Nature, and his own part in it as a servant of God. For the practice of love towards his neighbour we expect of him a daily "good turn" as the first step, and the gradual formation therefrom of the habit of good-will and helpfulness to others. This method appeals to, and influences,

EDUCATION *and* LIFE

the boy far more effectually than the mere formal instruction in theological ethics.

Then the men who direct the activities of the boys occupy a peculiar position. They are neither commanding officers nor teachers, but rather elder brothers leading their boys, not commanding them nor driving them. A boy is often more ready to be guided by, and to confide in, his elder brother than his father—and so many of our lads have lost their elder brothers in the war, or have never had a helpful one to guide them.

This service on the part of the man has a reflex value on him since it trains him in a practical way for the highest duty he has in life, for which the ordinary education gives him no kind of preparation whatever—parent-hood. For in his work as Scoutmaster the man gets to grasp, from studying the different individualities under his charge, the variations of character in the different boys, and the best ways of dealing with them individually to develop the best that is in them.

The training is graduated in three progressive stages according to the ages of the boys and girls and for each of these there is a Handbook: the "Wolf Cub Handbook;" "Scouting for Boys" and "Girl Guiding;" and "Rovering to Success." This latter was written for young men of all kinds whether in or outside the movement. There has been a wonderful response to it in the shape of letters from young men in all parts of the world, and these have shown me more than anything else how disgracefully backward is our education, whether in the hands of parents or teachers or ministers, in preparing boys for facing the difficulties and temptations which most certainly will beset them on starting out in life. It has revealed to me one more direction in which scouting has a value.

That the methods are attractive is proved by our membership being already a million and a half and steadily growing. The educational value is recognized; the move-

GOODWILL TRAINING *for* CITIZENSHIP

ment has been taken up by almost every civilized country for its educational effect. In this fact lies a very hopeful feature since these boys, the future citizens of their respective countries, working under a common ideal, with a common spirit and through common activities are united in mutual sympathy and good will to an extent that has never before come about.

The more optimistic among us see in this relationship a possible, unofficial but none the less strong, personal, League of Nations that should go a long way to minimizing the danger of international wars in the future; it is the practical recognition of our common fellowship in the great human family as sons of the same Father.

"Cannot humane and Christian ideals of sacrifice and unselfishness, of service and co-operation, be consciously enthroned in the schools of a nation?"

I have endeavoured to show that such a change in our education might contribute greatly to a change for the better in our existing social conditions, and I have cited the Scout Movement as an indication that such a scheme would neither be impracticable nor without results.

But it is not for merely the material or commercial issues that I would commend the idea to the consideration of all; let us think of it on higher grounds. What did God put us into this world for? He has given us the Earth full of beauties and wonders at every turn. And He has endowed us with life and love and with the power to appreciate those joys. Surely He meant us to enjoy life and make the most of it!

Yet, instead of this, we have allowed selfish greed and grasping commercialism to possess us so that we fight and scramble over each other in the struggle for wealth and power. He gave us a Temple and we have made it a den of thieves. When we pray we pray vaguely that His Kingdom may come and His will be done on earth, but we do little to help in bringing this about, although He has shown us

EDUCATION *and* LIFE

the way. Yet it seems that a very slight alteration in the direction of the training of the young of all nations might just make the difference.

What we train for ostensibly is success in life; but what is success? Many people are drawn aside to worship false gods, to believe that power or position or wealth are success. Yet the richest and the most powerful men are often the most miserable. Sir Henry Newbolt said recently: "The real test of success is whether life has been a happy one and a happy-giving one." In that last phrase lies the secret of happiness. Such happiness is no imaginary thing and, since many possess it, it is possible to all. It comes to him who, with contented mind, sees good in everything and who gives out his love to others.

This applies with equal force to men of all denominations. Neither Christ nor Moses nor Mohamed preached gathering in good things, but rather gave the example of giving out good as the best way of doing God's will in the world. Every man has within him a little bit of good—at least five per cent., however bad he may be otherwise. You may spell that good with one "o"; God is Love. The more the man gives out of that bit of love the more it grows and increases within him, and a corresponding amount of happiness comes back to him in return. He soon realizes then that Heaven is not a vague something to be hoped for, after death, somewhere up in the skies, but is open to him right here on earth in his heart and among his surroundings.

To win this is success. If everywhere we had that kind of success in view when training our youth, if we brought mutual good-will and helpfulness to be the prevailing characteristic of our peoples, we should be contributing in a practical way to bringing about that for which the world has long been hungering—the reign of Peace and Good-will among men.

EDUCATION *and* LIFE

SIR MICHAEL SADLER

"Initiation into a way of life is therefore a desirable, if not an indispensable element in a liberal education. What is true of life is true also of education, because education is the accompaniment of life, as well as a preparation for it."—*Sir Michael Sadler.*

HUMAN life, at its best, is spiritual and moral freedom, which, as a rule, finds part of its fulfilment in fellowship. The finest kind of human life is what the Psalmist calls the free spirit; and we cannot, except at the cost of deterioration, try to live for ourselves alone. What that is, is the question which I wish to submit tonight for your consideration. Very briefly, and in summary, it is this.

Human fellowship is founded largely upon speech—speech written or spoken; and the best kind of fellowship is illuminated by a spiritual ideal. A liberal education is an education for liberty—liberty which will find its only lasting satisfaction in the freedom of fellow-service. A liberal education should therefore be a training through freedom for freedom, and through discipline and self-discipline for self-command.

There is a widespread challenge at the present moment directed against public education. Some of its critics suggest that widely-diffused public education gives dislike or at best distaste, for the laborious, humdrum, humble work which must be done if civilization is to be kept up. I submit that, on balance, this charge is not proved. You will agree that there has never been so much work done in the world as to-day, and I think, on the whole, the conditions of work are improving, to meet the changed social requirements of the workers. This change has come about through increased intelligence in the use of mechanical contrivances

EDUCATION *and* LIFE

which genius invents, which science makes possible, and which capital—that is saving—provides. There was an earlier time very like our present time, a period following a long-continued epoch of desolating wars—the worst war that there had been in Europe until the last—a period of what is now called, in England, tranquillity; which means the sort of thing Coué tells you you had better wish for, and then you get it. At that moment, as now, there was an intense desire to improve popular education. Comenius had given to the world the modern gospel of educational opportunity. Port Royal had improved the methods of elementary instruction. Rollin had brought into the great University of Paris encyclopedic learning and the desire for literature, for science, and for history on the gigantic lines of Mr. H. G. Wells. The circumstances of then and now are, *mutatis mutandis*, just as like as they can be. Very well. Devoted men and women, mostly men—assembled and decided that more public education was necessary, and sent out a subscription list. Cordial response. Schools established in all directions. Expectation of the millenium. Educational literature. Demand for vocational instruction. Discovery that vocational instruction costs a good deal more than the other kind. And then a philosopher with a pen, Bernard Mandeville, appears on the scene. Mandeville wrote a poem, rather doggerel, called “The Grumbling Hive,” and to this appended an essay on Charity Schools. The essay on Charity Schools is good reading, and the same kind of thing is being printed in the newspapers to-day. This is what Bernard Mandeville, living in the year 1705, remarked:—

“Reading, writing and arithmetic are very necessary to those whose business requires such qualifications—but very pernicious to the poor—who are forced to get their daily bread by their daily labour. Ignorance among the poor is a necessary ingredient in the mixture of civil society. Education incapacitates the children of the poor for downright labour. Russia has too few knowing men, and Great Britain too many.”

EDUCATION *and* LIFE

Well, Mandeville's essay had quite a large sale: the prospect of the Charity Schools became overclouded, and the subscription lists declined. So the friends of the Charity Schools brought their heavy guns into action. They got a very great bishop, Butler, the author of the *Analogy*, to preach a sermon in St. Paul's—at which thousands of the charity school children were present. The generous and benevolent friends of the bishop published the sermon preached in 1745. His text was taken from Proverbs, Chapter 22, "Train up a child in the way he should go, and when he is old he will not depart from it." Bishop Butler had a very deep belief in education—having, you remember, himself received his education, not in the seminaries of the Church which he afterwards adorned, but in an Academy of the Nonconformists who had been forbidden to have schools at all. Well, Butler cared very much about education. But he had before him in his congregation a number of formidable critics. Being an extremely practical man he had an eye on the collecting bags and so the whole sermon, which is long, is devoted really to the defence of public education. He begins his sermon with the sentence which, if it was the only one a critic heard, justified him in subscribing to Charity Schools. He began by saying "Solomon might intend the text as a particular admonition to educate children in a manner suitable to their respective ranks and future employment." At that point the most suspicious critic must have been satisfied, and could snuggle off to sleep, and not wake up till the collection. And then this wily old philosopher went on to say "But education is endeavouring to put children into right dispositions of mind and right habits of living in every relation and employment." And frankly he declares most heretically "Of education, information is the least part." Some people secretly dislike public education because they think it endangers their own privileged position and the prospects of their children. In that, I think, they make a mistake; such

EDUCATION *and* LIFE

excellent people hold these views that I feel sure it is only a mistake. I suggest that the truth is that opportunities of employment expand through the social changes which education helps to forge, and that therefore, as Canon Cody has suggested, though in a much less materialistic spirit, there is more to go around.

But static privilege—anything, so to speak, in the way of privilege that you have got authority to keep—is on the whole injurious to those who inherit it without labour—and who profit by it without exceptional individual desert. But in some good people's minds, static privilege used to produce a conviction of inborn superiority, not always fully justified by facts. The best case I know of a lady avowing these views, was appropriately a duchess: I don't think anybody below the rank of a duchess dare quite have said it. What the Duchess of Buckingham wrote, and must have read over and made a fair copy of, was written in 1783 to, of all people in the world, Selina, Countess of Huntingdon, a very formidable lady to challenge in debate.

"I thank your Ladyship for the information concerning the Methodist preachers. Their doctrines are most repulsive, and strongly tinged with impertinence, and with disrespect towards their superiors, in perpetually endeavouring to level all ranks and to do away with all distinctions. It is monstrous; it is monstrous to be told you have a heart as sinful as the common wretches that crawl upon the earth. This is highly offensive, and insulting, and I cannot but wonder that your Ladyship should relish any sentiment so much at variance with high rank and good breeding."

Is not education a more complex and less specialized thing than we are sometimes induced to think by our administrative use of the word? I hope that Canon Cody will feel that I am not addressing any personal remark to him, but my friends on the other side who belong to the

EDUCATION *and* LIFE

Board of Education become so benevolent in the administering of public funds, that they really are clothed morally with the sense of making a personal gift, out of taxation to which we all unhappily subscribe. We should not mind that; we have to bear a great deal in suffering; only they think that any education which, in this vicarious way, they do not themselves present to us, is not education even though it is in charge of another department of state. That is a very odd psychological situation.

I would suggest that we should inform them that in education they should keep in mind some other things, for example, medical and dental care, and public libraries—and may I say what a real joy it has been to see the great library in Toronto, and the children's library? A library where you can go in and just look around the shelves, and take what you want. That is an education in itself. Dr. Locke and his colleagues will, I hope, excuse me for saying this, I liked the place so much because everything in it is so human and homelike, and the people there are always ready to answer one's questions. Educational authorities should also consider such matters as the health and beauty of cities, matters concerning town planning, great architecture, music, color, flowers and trees, and animals and birds.

If it is not a digression I should like to say what pleasure it has given me to find out the meaning of the word "Art". I could never reconcile all the significances of that term. We use it in so many senses, it means so many things, from the school of art, which seems to exclude music, to the expression "a term of art" which apparently excludes everything except one narrow technical thing. I find that this Latin word, "ars" came straight from a word in the earlier tongue, Sanscrit, which means "to fit." "Art" therefore, is just the thing that is fitting. If you get anything just exactly fitting for its purpose, you are quite right in saying it is probably a work of art. And if you

EDUCATION *and* LIFE

do not see its actual beauty at the moment, you will be certain to see some time, though it may be only just before it has been superseded by something else.

And I would like to add, though Dr. Cody has already said it so much better than I can, that in thinking of education one must always think of faith in the ideal. Pestalozzi was right—the real beginnings of the love of God are on your mother's knee, and if you want mother-love, and the right spirit and tone in the society you live in, it is in the personality of the teacher and in the personality of parents that you will find its richest source.

We are sometimes in danger of ascribing to schools and places of instruction—which of course are fundamentally important, and always necessary, and never to be superseded—a larger share than they deserve in the work of national education. I say this as a warning against ambitious attempts at "capturing" the schools. As we get more keenly interested in education, I fear that the persons interested in political power will try to get hold of the schools and to use them for their own ends. The idea is that you can capture a school and make its teacher tune his pipe to your wishes, and make the boys and girls believe what you want them to believe. Things happily are not so simple as that. A school, even at its worst, is not quite a closed chamber shut against all outsiders. Currents of outside opinion pass through schools, as the wind blows through the wires of the bird-cage, or as the tide drifts through a net at sea. Many influences meet and fluctuate and recur as they weave around each group or generation of us invincible meshes of the net which holds us together. And how little of this is conscious or formulated or prescribed? How much is traditional, intangible, impersonal? There is such a repercussion of facts, such a stir of suggestions, so much which falls upon the mind unsought and unobserved, and which colours the disposition and affects the sympathies. Early influences of home training, re-

EDUCATION *and* LIFE

actions against half-avowed ambitions, new points of view, cold currents or hot from this speculative interest or that, some long-remembered criticism or harassing doubt, changes in the standard of judging right and wrong in public affairs, the push upon the mind of some strong current in national feeling, some great crisis in national history, the almost paralysing sense of the complexities and intermixture of things, the sense of an invisible conflict being waged all round us, silent but unceasing and for infinitely important issues, deepening gratitude and loyalty to the living tradition of ancient institutions, some new and deeper sense of the meaning of what had been read rather than understood before,—surely if we mean by national education, that which shapes the judgment and forms the habits of life, we must take into account all these impenetrable and permeating influences. Far more than any school lessons, they touch the imagination and the consciousness, and so affect conduct.

Of course I do not mean that education consists solely or chiefly in a fine web of impalpable influences, under which our growing and changing minds and characters lie passive and inert. I am only pleading that these subtler forces should not be forgotten or ignored. Direct teaching which skilfully develops the intellectual interest, the winnowing discipline of exact and dispassionate criticism, all those noble and sharp-edged intellectual things we have heard from French visitors to this Conference, the unfolding of new fields of study—these must ever be the dominant thing in school life.

Education in its relation to life, though it necessarily embraces many material things such as buildings and equipment and books and laboratories and works of art, and much systematic organization such as rules for the order of studies, for the licensing of teachers, for the conduct and inspection and the apportioning of money grants, is in itself not a mechanical fabric of codes and subsidies. On

EDUCATION *and* LIFE

the contrary, it is a spirit, a living influence, a spiritual and intellectual atmosphere.

In this sense, education is an initiation into fellowship. But we have to work for our initiation, just as we have to win our personality. And this fellowship, as I have said, is largely founded on speech. But of all speech the most important for us is the mother-tongue. Sir Henry Newbolt, and what is written in that great report of his Committee, have done great things to put the claims of the mother-tongue into their right place in our minds. May I venture to say that just at the time when he and his colleagues were working so much for the good of England, some colleagues and I were working in India under quite different conditions, but really at the same problem; and there are some things we wrote which I hope you will let me read, because they have a bearing on Education and Life—that is to say, upon the training of the mind for life through all that comes through the mother-tongue:—

“There is a wish to use the mother-tongue for those dear and intimate things which form part of life from infancy upwards, and which are the very breath and substance of poetry and of national feeling. We may rightly divide our work in life into two categories—work in which we have to follow a model and act like other people, and work in which we have to think and act for ourselves, and of which the value consists in its individuality. But such individuality can only make itself evident and attractive, whether in the region of thought or of plastic art or of handiwork, when some mastery of the medium of expression has been attained. A child begins its mastery of the mother-tongue from infancy. The mother-tongue is the medium through which technical mastery is first achieved. It is the medium in which individuality can first show itself and be nursed to strength.

“In most school subjects the pupils must necessarily conform to a model, an ideal explained to them by the

EDUCATION *and* LIFE

teacher. If training in the mother-tongue is conducted on rational lines, not only the exceptional but the average child can be shown how to set up an ideal of his own, and to try to conform to that. The essential thing is that in these lessons in the mother-tongue he should be asked to write on subjects easy and familiar, at first of his own individual experience; subjects of which, from their nature, he necessarily knows not less, but more, than the teacher and all the rest of the class; and then to explain them for the benefit of his audience. By such exercises he can be trained not only in the art of clear and systematic expression, but in the exercise of self-criticism and of his intellectual consciousness; trained so as to ask himself, not whether he has satisfied his teacher, but whether he has satisfied himself—and that a self hard to please—in the task set before him. Guidance in such work is not easy, especially for teachers bound by another tradition, but by means of training colleges a new tradition can and must be created.

“Now, in such work there is a technical difficulty. Teachers complain that their classes are so large that they have no time to correct individual essays and explain their corrections to the individual members of the class: but this difficulty is one that can be surmounted. The mode of the collective lesson is one which needs to be introduced into the teaching of the mother-tongue.

“The skilful and trained teacher who has to read the compositions of twenty or even thirty children, can give a lesson which will bring home to the whole class the most important merits and defects, both of structure and of style, displayed in the work shown up; so that the attention of the whole class is directed to the work of each member in turn, and each boy, though not at each lesson, will feel that he has been the subject of individual attention by the teacher.

“To the pupils trained by such methods the printed document loses its magic authority. They have learned

for themselves what sincerity in writing means, and to be alive to the signs of confusion of thought, whether in manuscript or in print. In learning to judge the merits and faults of their own productions, they are also learning to judge those of others.

"The mother-tongue, therefore, is of primary importance. The mother-tongue is the true vehicle of mother-wit. Another medium of speech may bring with it a current of new ideas, but the mother-tongue is one with the air in which the man is born. It is through the mother-tongue that the new conceptions of the mind should press their way to birth in speech. This is almost universally true, except in cases so rare—like that of Joseph Conrad—as to emphasize the general rule. Man's native speech is almost like his shadow, inseparable from his personality. For each one of us is a member of the community. We share its energy and its instincts, its memories, however dim, of old and far-off things, and then through our mother-tongue, through our folk-speech, whether actually uttered or harboured in our unspoken thoughts, most of us attain to the characteristic expression of our nature, and of what our nature allows us to be and to discern.

"For some people, the channel of the expressive utterance may be through craftsmanship, through the graphic and plastic arts, through music and rhythm, through movement; but in any case the creative and original power of the mind fails of full achievement unless there be mastery over the technique of its most powerful and intimate form of self-expression. Through the mother-tongue the infant first learns to name the things it sees and feels or tastes or hears, as well as the ties of kindred, and the colours of good and evil. It is the mother-tongue which gives to the adult mind the relief and the illumination of utterances, as clutches after the aid of words, when new ideas and judgments spring from the wordless recesses of thought and feeling under the stimulus of physical experience. Hence, in education,

EDUCATION *and* LIFE

primary importance should be given the training in the exact and free use of the mother-tongue."

Among great things which will follow in the spirit of this Conference there may come to Canada a knowledge of new methods in the teaching of the mother-tongue, and thus Canada may find spiritual unity, where necessary, through bi-lingualism.

EDUCATION *and the* NEW ERA:
The LEAGUE of NATIONS

LORD ROBERT CECIL

THIS great audience is brought together for a cause as noble and important as any among human aspirations. It is for the consideration and promotion of education—a splendid gathering from the whole Canadian nation; great in itself, still greater as a symptom of a world-wide movement just as important, just as urgent in the Old World as in the new; a revival, a renaissance of a desire for education, of a desire to have, not only for the chosen few but for the toiling multitudes as well, those great and precious volumes of knowledge which mean so much for the happiness and the uplifting of mankind.

It is therefore a great privilege to me to be allowed to lay before you, not at too great length I hope, a few of those considerations which seem to me so urgent in favour of making a new start in international affairs, setting aside our old presuppositions, and trying with one great effort to set international affairs on a new basis, something which will remove from us the stain that nations cannot settle their disputes with one another without sending some of the best of their sons to suffer death, torture and mutilation in the settlement of that dispute.

And, after all, I feel that the subject is not altogether out of place in a gathering like this. It seems to me truly educational in the highest sense of that word. I note that in the program of this Conference the subject for this evening is: "The cultivation of the idealism of mind and spirit as its keynote, and as a means to social regenera-

The LEAGUE *of* NATIONS

tion." Well, I need not say I agree most fully that the League in itself is only a piece of machinery. What will vivify it is the spirit that can be put behind it. That is not inaccurately described as the idealism of mind and spirit working for social regeneration; and in the Old Country and over all the face of the world this has been very fully recognized by the educational authorities. We have over there a society with which I am connected, "The League of Nations Union." We have approached the Ministry of Education with an important deputation; we have been received by the present Minister and by his predecessor in the warmest way; we have succeeded in obtaining from them permission for lectures on the League of Nations to count as school time; we have received from Local Education authorities the direction that lessons on the League of Nations shall be given in the schools of those authorities at stated times throughout the year; we have had put upon the lists of their books the publications of the League of Nations Union; in other cases we have had directions that the publications of the League of Nations shall always be available for every school; in other cases the teachers have been asking help to receive special instruction in the League. There are many other ways in which we have received encouragement and assistance; one I would like to mention particularly. Sections of the Girl Guides have recently become corporate members of our Union, and have asked the League of Nations Union to supply speakers and articles for the instruction of their members. But perhaps the most gratifying instance of all, as showing the interest which the subject is exciting in educational circles, is the fact that many of us, myself included, have been asked more than once to address the great gatherings of teachers; and if I had not crossed the Atlantic, I should, almost at this very hour, be speaking to the annual meeting of the great National Union of Teachers—an invitation

EDUCATION *and* LIFE

which I believe is almost without precedent in the history of that body.

Therefore, I have some right to regard this subject as educational; and I am sure that it is needed as education. I read the other day a story of a teacher who was giving one of his classes a lecture on the League of Nations, and one of the boys said, "Well, but what, after all, will the League of Nations do for us?" The teacher said, "Why, it will abolish war and fighting." "Oh," said the boy, "but then, sir, there will be no history left." That is a striking story. It was used in the pamphlet in which I read it to show that there was something defective in the teaching of history. Perhaps that is true; I am not an educational expert. It may be that histories are too much concerned with war and fighting. If they are, that is not the fault of the historian; that is the fault of the bad conception of international affairs which has hitherto prevailed.

Let us recognize that there are two widely distinct conceptions of what ought to be the relations between nations. There is one which I will venture to call the old theory, not because it was universally held at any time, but because before the war I think it was more generally held than it is now. It was called the Jungle theory—that the nations are to be like wild beasts, wandering through the jungle, always enemies one to another. The Jungle law, as it is said, is to eat or to be eaten; and I remember reading in a well known English newspaper an article quite recently defending that theory, and using this striking phrase—that war is, after all, only intensified peace. That is to say that, in the judgment of that writer, the normal condition of nations was that they were to be rivals and enemies; competitors, feeding each as much as they could on the limited amount of prosperity and welfare that was going in the world. That was the only way of explaining that theory of international affairs. The idea is that international welfare and prosperity is like a great cake. Each

The LEAGUE of NATIONS

nation gets a slice of it; and the larger the slice that is given to one nation, the less there is available for the rest; so that, instead of welcoming the prosperity of other nations, those who hold that theory regard with dismay any account of a good harvest or a boom in trade, or even freedom from disease, I suppose, in a neighbouring nation.

It is unnecessary to say to a gathering of this kind that that theory is as false and as fantastic as it is wicked. It is a complete misconception to conceive of prosperity or welfare or wealth under any such idea at all. For all practical purposes there is no limit to any of them. The more than one nation has, the greater is the opportunity for increased prosperity and wealth for all the others.

The converse theory might perhaps be called the family theory of nations. That recognizes that there is no distinction between nations and individuals, from the ethical point of view; that they are all members one of another, that they all rise and fall with one another; that if misfortune happens to one of them it depresses all the rest; if prosperity comes to one of them it helps all the rest. That is the true theory; that is the theory which is in accordance, as I read it, with all the best economic and historical teachings; and that is the theory which lies at the base of the League of Nations.

And, indeed, the old theory is really a survival of barbarous times. It leads, and must lead, straight to war. The writer in the journal I have quoted was, if you accept his premises, perfectly right—war is only intensified peace; it is the normal result of international relations, certain to come about sooner or later, to be expected from time to time, perhaps even to be welcomed under the strange idea that war is an elevating pursuit to those engaged in it. But it is a survival of barbarism. It was true when we were cave-men, no doubt. It was true then that peace did not exist; that you only were left in peace so long as you were strong enough to avoid being killed. We passed long since

through that. We have ascended, with many a hesitation, with many a backsliding, through the period of the Roman Empire, through the period—much more hopeful, of mediævalism, when, at any rate, the conception of a united Christendom, directed from one head, was attractive, though it proved to be fallacious. Then came the modern period, and it is striking that coincidental with the perishing of the old conception of the unity of Christendom came the writings of that great man Grotius, who first of all had the vision of some voluntary association of nations which should make war, if not impossible, at any rate a thing abnormal, to be deprecated, resisted, and avoided as long as possible.

I want to bring that to your notice, because one of the sentiments which makes it difficult to get men and women all over the world to accept the conception of the League is that they think of it as some new-fangled idea, some entire reversal of our preconceived notions. Well, in one sense it is. It is fortunately breaking with the old conception, the old jungle theory; but it is merely the development of a whole course of international thought which has gone before it. That is the way that all great reforms are brought about. When we finally abolished slavery from the world it was not a sudden action, it was not the result of a movement without a history behind it. Properly read, as we all know, the Bible condemned the whole principle on which slavery rests, just as the Bible condemns the whole principle upon which war rests. That feeling and sentiment gradually worked throughout the world until the world was ready for the abolition of slavery; and I hope we have come to the time when the world is ready for great effort to abolish war.

The League of Nations, I claim, therefore, is not so much a revolutionary and novel idea, as merely a natural development of all that has been passed in human thought on these subjects in the centuries that have elapsed during

The LEAGUE of NATIONS

the Christian era. I claim, also, that ideals must always be ready if one wishes to accomplish anything in the world; but it is necessary to show that there is a practical way by which those ideals can be put in force. You know that when you go to patent an invention you must not only show the idea of the invention, but you must show a practical means of carrying it out. That only shows what profound common sense lies at the bottom of our English jurisprudence.

Now, is it true that the League of Nations is a practical means of carrying out this conception—a conception which is nothing but this, that the laws of character, the laws of brotherhood, as my friend Sir Robert has said, are just as safe and proper a guide for the relations of nations as they are for the relations of individuals. I have no doubt at all that the League is a perfectly practical method of carrying that into effect. I think I can prove it beyond the possibility of doubt, in another way. I will only try very briefly tonight to give you one or two illustrations.

Perhaps the most characteristic organ of the League is the Assembly: that is, the meeting of all representatives of all nations who are members of the League. There are now, I think, fifty-two of them, and once a year they are all summoned to meet at Geneva, and with two or three exceptions for special reasons, they meet there. I have attended three of their meetings. I venture to say that anyone who has attended a meeting of the Assembly will agree that here is a method which is promoting the spirit of love and understanding amongst the nations. I remember one of your fellow-citizens was there, too, my friend Mr. Rowell. I remember that when we attended the first meeting of the Assembly we saw, gathered in a room much smaller than this, perhaps as big as two-thirds of the floor of this great chamber, the representatives of all those nations—every color, every language, every race, every religion. There they were, three from each nation, sitting

at little tables all over the room. I do not know what Mr. Rowell thought, but I confess that when I came into the room and saw all those nations I said to myself, "Well, it will be lucky if we get away without a row. How is it possible that all this diversity of feeling and thought can possibly work together?"

Well, that was only my first impression, because I had at the back of my mind even then a conviction that something might be made. But it was much more than that. We had not been there a week before the Assembly was as much one as this meeting is. They were all ready to work together. Why? Because they were human beings; and, after all, human beings, whatever their color, and whatever their race, and whatever their religion, thinking on the great facts and problems of human nature, are very much alike. There is no nation that desires cruelty and slaughter. Every nation desires peace. Every nation recognizes, every religion recognizes, that without peace prosperity is an idle dream.

I remember one of the first subjects that brought us together was the consideration of a very melancholy topic, because ultimately we were unable to do anything. How could we do something to protect the Armenians, and to help them in their desperate struggle for existence? I remember very well the thrill of interest that went through the Assembly when the subject was brought before them. That was the first moment when I became conscious that they were not a mere fortuitous collection of individuals, but were going to be an organized, corporate body, working for the peace and happiness of mankind. I remember very well on another occasion how this sentiment of corporate brotherhood, of working for a common purpose of peace, impressed itself on every member of the Assembly. We were considering the case of Albania. We were anxious, some of us, to admit Albania; and if she were admitted, to see that her frontier should be properly defined and

The LEAGUE *of* NATIONS

that she should be free from aggression. There was one power there—I won't say which—who for some reason or another took rather an obstructive attitude, and I recollect very well someone saying to him, "Well, really, you know, if you go on like this we shall have to bring this matter openly before the Assembly." I assure you it is very little exaggeration to say that he was terrified—not because anything had happened to him or to his country, but because he could not bear the idea of being held up before the Assembly, representing so vast a proportion of the human race, as one who was not ready, as a country, to do the utmost in the cause of peace.

I remember another occasion when the question of Upper Silesia was referred to the League, which gave a decision. Then came the difficulty of working that decision out in detail, and in order to do so a Commission was appointed, consisting of equal numbers of Poles and Germans and a neutral Chairman, the Swiss ex-President. They met, and worked out a very complicated and difficult subject, namely, how the industrial and commercial life of Silesia was to go on unaffected, notwithstanding that it was to be politically divided between Germany and Poland. In order to bring this result about a convention of great elaboration had to be made, as part of the decision of the League, providing for the way in which the customs were to be levied, the nationality of the inhabitants, and a thousand other things; I think it had some six hundred articles. The Commission met at Geneva, and it stated the subject; and at first no doubt people thought that it would be exceedingly difficult to bring about an agreement. But the atmosphere of the place was such that after some weeks' consideration the Poles and Germans had agreed on every question except three, without any intervention of the Chairman. Then they came back to him and said, "There are these three topics on which we desire your decision." He said to them, "It would be a great pity if there were any

EDUCATION *and* LIFE

difference of opinion. Try once again to arrive at an agreement." They went back, and tried, and they did arrive at an agreement, and everyone of the questions between those two parties, not too friendly at the start, was settled by agreement between themselves. I very well remember the speech of the Chairman at the close, in which he rightly glorified the spirit of the League for having proposed this step; and he added, "But for the atmosphere of Geneva, no such result could ever have been produced."

Let me give you one more instance of the same thing. Very recently the League has put in force a scheme for rescuing Austria from its deplorable economic difficulties. I may have something to say to you about the terms of that plan, but I want to tell you this story. It was one of the features of it that the League Commissioner should be sent down to Austria to supervise the finances of that country. The Commissioner, a very distinguished man, was sent down, and he had some doubts as to the feasibility of his task, which he undertook with great reluctance and grave hesitation. Three months later his whole spirit and manner had been changed, and a friend of mine, who was speaking to him, found him enthusiastic for the scheme, determined to throw himself into it to the utmost of his power. As they were talking he said to this friend, who was one of the secretariat, "The truth is that the spirit of you people who are working for the League captures a man." I think that, from a cold-blooded business man coming from perhaps not the most warm-hearted of nations, was a very remarkable testimony to the spirit of the League.

Let me tell you briefly about this Austrian matter. Here was a case of a nation suffering from immense difficulty. The enemy, in the late war, of some of the more important powers of the League, comes to the League, having been practically told by the Supreme Council of the Allies that they can do nothing for her. Austria comes

The LEAGUE *of* NATIONS

to the League—I saw it happen myself—and by her desire, the case is submitted to the assembled countries. It is pointed out that she is on the verge of economic disaster; that if something is not done thousands of her people will starve, and there will be revolution, and there will be inevitable disturbance from outside, there will be the greatest disaster in central Europe. Appeals on perfectly human ground were made for help for Austria from her sister nations. There was an immediate response on behalf of every nation concerned. The comment of the Tribune was, "We don't know how it is to be done, we cannot pledge ourselves to details, but in principal we will endeavour to help Austria, and we will do everything we can for her assistance." Then there is a Committee. They meet. They formulate a scheme, beginning with a solemn undertaking that none of those nations who surround Austria will use her misfortune to aggrandize their country. They agree that on certain security they will guarantee a loan jointly—seven powers—a thing which has never been done before in the history of finance. They will jointly guarantee an advance made to save Austria. Austria agrees that she will carry out reforms. The scheme is put in force. Immediately results ensue. The people of Austria recover their spirit; taxes are better paid; economies are made; savings increase; their currency becomes stable; and now, five months after it has been put in operation, there seems little doubt that with good will and further exertions there is every hope and probability of completing the financial salvation of Austria.

That is the spirit of brotherhood being put into operation. What we are working for is the spirit of the unity of the human race, operating not by force, not by driving things down the throat, not by working for the domination of a group of nations or of a single nation, as has been done in times past, but by boldly relying on the public opinion of the world, on the fact—which is surely a fact—that men and women, however faulty they may be, do desire what is

EDUCATION *and* LIFE

right, will urge what is right, will prefer the right, will use their whole influence to repress the aggressor and the wrong doer, and to support the nation or the man who is striving to do what is right.

I should like to tell how we who have this firm belief in the power of public opinion—a belief not founded upon theory or visionary aspirations, but merely on the observation of what really happens in human life—yet recognize this, that if it is to be exercised two things are necessary. In the first place, you must get rid of that veil of secrecy which too long has shrouded international dealings. You must come out into the open if you are going to appeal to the public opinion of the world. You must give the public opinion the means of forming an intelligent judgment on the matter. Therefore the Assembly and all its Committees are meeting in public. The whole world is looking on. The Council does not always meet in public. I wish it met in public more often, but it does publish the substance of everything which is done. It does recognize that more and more publicity is of the very life-blood of the League. That is one thing.

And there is one other thing. Though the vast mass of the population are men and women of good will, and law-abiding—that is to say, recognize that they must only use their rights in such a way as not to injure their neighbour—yet there is a small minority who allow their passion or their desires to drive them into what we call extremes; and we have provided some measure for repressing that crime, or, at any rate, for protecting other citizens from the effects of it. There is just that same danger with regard to nations. You must have, to that extent, some measure of coercion in order to create a condition of affairs under which public opinion can freely and safely act. Therefore the Covenant of the League says this:—

We will not attempt to enforce our view of what is right or wrong on the nations who are in dispute in

The LEAGUE *of* NATIONS

any case; but we will say this, they are not to resort to war until they have submitted their subject of dispute to open discussion, until every other means has been tried of reaching a solution of the dispute short of a resort to arms; and if they do not do that, then all the nations of the League will combine to outlaw them, to cut off communication from them, and if necessary they will consult as to what other measures of coercion may be necessary.

It is only in a case where a nation insists on rushing into war without consideration, without discussion, without debate, that any form of coercion is even contemplated by the League; and I must say that it does seem to me in that extreme case it may be desirable to have so much element of coercion in the government of the League of Nations.

Well, there are many other things. There are all the steps that the League have taken to promote the reduction of armaments—an essential thing, for as long as the nations go on piling up armaments against one another the temptation to use them sooner or later will become almost irresistible. The League is doing its utmost to secure the assent of the chief nations of the world to a scheme for the reduction of armaments, which will, at the same time, secure for them such national safety as they have a right to demand. It is to me a matter of immense gratification that in this great debate that is now proceeding—and I am going back to Europe at the end of this month to take part in the Committee that is considering it—we have had a marvellous measure of assent and approval. Even the nations that are thought to be most military, have shown an open-mindedness, a desire to consider our proposal.

If I have been able, in the short time at my disposal, to convey to you anything of the spirit and method of the League, I am sure none of you will wonder that it is making very remarkable progress in the opinion of mankind. The

EDUCATION *and* LIFE

other day, in visiting France to make a speech to a French audience on the League, I was delighted to find an audience as representative and as enthusiastic as I see before me, and to have the support on the platform of many of the leading statesmen of France. So it is all over the continent. As for the Old Country, England, I hesitate to tell you the extent to which it is adopted and approved. We have had a general election very recently. We have a new House of Commons. I venture to say this, that there are not six members in that House of Commons who would get up and say they were not in favour of that League of Nations.

One great nation still holds aloof. She has received me with the utmost kindness and consideration, that is, the audiences that I have been brought to address. We all deeply regret that she has felt it right to stand aloof, and all we can say is that her place is still open for her whenever she likes to take it. Meanwhile we must press on. We cannot afford to leave the work to which we have set our hands half-done. It is a truly educational call. It is not only the education of individuals, but the education of the nations of the earth. It is the greatest of all educational causes.

You in Canada—I recognize it, and if you will not think me impertinent I thank you for it—you have done your part nobly. The Canadian delegates who have come to the Assembly have been some of the most distinguished, some of the most effective, of all the delegations. They have done much; I am sure they are going to do more. Some of them may have come doubting in their hearts—I don't know—but I do know that they have all gone away completely convinced believers in the League.

There is only one thing which I will venture to ask from the people of Canada, as I have asked from many audiences in my own country. After all, we are agreed the League rests on public opinion, on the support of the peoples of the world. It is not, therefore, a question only

The LEAGUE of NATIONS

of what your delegates do in the Assembly; it is a question also of what you think at home, what power you put in their hand, how much you can stand behind them, not by dumb and colorless acquiescence but by enthusiastic support, how far they can say, "We have the people of Canada behind us enthusiastically in this cause." It is for you, every one of you, to answer that question. Don't think that this is a matter which you can put off on anybody else. It is a personal responsibility, as I have told my own countrymen often. It depends on you, each one of you, each single one of you, whether this great experiment is to be carried to a successful completion—on you, thinking not only of yourselves, not only of the present time, but of all the future that is to come, and the descendants and successors who are to come after you. You will ask yourselves, I doubt not, "Have we, who made such great sacrifices in the war, have we yet shown the same enthusiasm, the same devotion for peace?" Will they not ask you not only, "What did you do in the great war?" but also, "What did you do to establish the peace?"

A LIBERAL EDUCATION *and* ITS COST

SIR MICHAEL SADLER

I AM very grateful for the cordiality of your welcome. Will you allow me to beg a favor? I want to talk about a very serious thing and to cut off all the trimmings. It has been my job for the last—well, I do not think I dare say how long—to be a sort of lighthouse man for education in England and to watch the weather. English education has been remade since 1900, but there is a lot more remaking to do. The influences from the North American continent have been very strong in England. That is the plain truth. I am one of the men who really knows it. From the United States has come one great stream of influence which has made it possible to enlarge educational opportunity for the whole of the people in England. Now, if there are any visitors here from the United States, I hope they won't take it amiss if I say that in the next 20 or 30 years it is of vital importance to Britain that a very strong educational influence should come from the North American Continent, but stronger from Canada than before. I am not thinking in terms of politics. It is because there is something in Canada which is nearer to the British tradition than in the United States. Educational influences coming from Canada are in a way more congenial to our traditions, which we want to preserve and revitalize.

I have often been asked: What do you mean by a liberal education which you want to put within the reach of every boy and girl in a modern state? I am going to try and submit a suggested definition. You will see whether you want to leave out anything I have put in.

Address to the Canadian Club, Toronto, 9th April, 1923.

A LIBERAL EDUCATION *and* ITS COST

I believe that a liberal education should be given under conditions favorable to health, and that includes not only the school but the home; that the body should be trained by vigorous and systematic exercise, attention being paid to health and food; that the eye should be trained to see and the ear to hear with quick and sure discrimination; that the senses of the body should be awakened, and that the pupils should be taught not only to appreciate beauty, but to express it by music and movement, through line and color and through beautiful modulation of the voice; that their hands should be trained to skilful use in handicraft—in handiwork is their prayer, which has a deep educational significance; that their will should be kindled by the ideal and be hardened by discipline, which enjoins self-control. They should learn to express themselves accurately and simply in their mother tongue; anyone who has tried to use words knows how extraordinarily hard it is to do just that simple thing. Wherever possible another language besides their mother tongue should be learned. That enables you to see things in a new intellectual and moral perspective, apart altogether from the immense wealth to which it gives the key in another literature. Through history and literature they should learn something of the past, but not so taught as to make them blindly conservative. They should learn what the human race, and not least of all, what their fellow-countrymen have achieved, and how the great poets and sages have interpreted the experiences of life. Some study of nature should set them in the way of realizing both the amount and the quality of evidence which a valid induction requires. I believe that is extremely important. We are reasoning beings. We can deduce a great deal, but through a great part of our lives we must arrive at conclusions by induction. This liberal education should, to use Lord Acton's words, "open the windows of the mind" so that we may see a wide perspective of history and of human thought, for there are certain things in

EDUCATION *and* LIFE

thought that are timeless. A liberal education should also, by the enforcement of accuracy and steady hard work, teach that by toil and patience they may have to make their way along the road to truth, and that it has got to be done again and again with each new generation. There is a great verse in Nehemiah I should like to quote: "And they builded well because the people had a mind to work." I do not believe in a system of education for the idle. Finely equipped schools and a brilliant staff will do nothing for people unless they have a mind to work. Above all, education should endeavor to give us, by such methods as can be used, a sure hold upon the principles of right and wrong, and should teach us to apply those principles in our conduct and through the activities of corporate life. It should give us experience in bearing responsibility, in the work of organization, in patience and imaginative foresight, combined with humanity, and experience in working with others for public ends, whether in leadership or in submission to the common will.

If I have made that definition clear, strike out anything that you regard as fantastic. I think it is all necessary. How far in any grade of education have we really come near the standard of such a liberal training? Much nearer than people who do not know the best schools realize; but I think that the people who have been concerned in the matter have got a new vision in the last few years. In the first place education does not stop at the end of the school or University course. It is going on through the whole of life. The new hope for men of my age, and busy men of middle age like many of you here, is that education may still lie before them. There is no place in which you cannot get a liberal education yourself, if you go about it in the right way. We have spread the educational idea along the line of life. In the second place, if you want to change the intellectual and moral standard of the next generation, as was the case in India, where of late years I have worked,

A LIBERAL EDUCATION *and* ITS COST

it is a fallacy to think you have gone the right way if you have prepared schools for the young, and left the adults uncared for. You have to do the double job. Otherwise when children come from school into the old home they are plunged into another atmosphere which often freezes them. School is not a locked-up chamber. You are in danger of making children lead a double life, with one set of ideals in the school and another set in the home. Therefore we have to bring about a spirit of educational change for both if we want to do a good piece of educational engineering. On this very important point we owe much in India to the seeds sown by Bishop Whitehead of Madras. A liberal education should be brought within the reach of all who are competent to profit by it, whatever their station in life, on the lines I have already laid down.

If you grant that, then I am brought up sharply with the question: "Who in the world is going to pay for all this?" Does this really mean the bankruptcy of civilization? Have we come to the point where we say: "If you can educate your democracy, all right; but the education of the democracy will cost so much that the resources of the world, in addition to other needs, will not meet the cost." That is a real statesman's problem. I will only say that I am all for going gradually; and I approve the wise statesmanship which does not want to fix on a country, for reasons of economy, a pretentious stream of education of bad quality. Education has been through a gruelling time in England this last eighteen months or two years. The symbol is "the Geddes axe." Sir Eric Geddes' committee represented big business men's psychology. Here was a very delicate and intricate question, and they had not taken the trouble to explore it; did not think it needed exploring. They went at it in the way they thought, and started the "costing" of education; finding out what the provision of a broad type of education in annual maintenance and capital outlay really meant. That much good was done.

EDUCATION *and* LIFE

We can tell just to a shilling exactly what it costs now to provide education for each undergraduate in all faculties in the University of Leeds, and also what we think it ought to cost. That is a real business proposition. I felt as though I had got clothes fresh from the laundry, had a good bath and my accounts audited and my teeth looked after. We in Britain are hard heads, saving every penny. The taxes are awful. Yet we have been to the local authorities in Yorkshire, at the very time when elected persons dread going to the ratepayers, and everybody feels, as I feel, that some way must be found of reducing expenditure; we have told them the real facts, and they have given far more money to education than ever before. We could never have won the battle on platitudes. In the second place, after visionary women and men in the period of reconstruction had been telling us that the New Jerusalem was nearer than it turns out to be, we have quietly sat down and said: "Let us see if we cannot make more out of what we already have." If you find out the number of hours during the year in which expensive educational rooms are unoccupied you will be surprised. I do not want to press that too much. It is absurd to count educational work like fish in a barrel; but still I think it is splendid, as a result of the need for economy, to get more out of yourself and the equipment than before. It is also causing us to re-examine the whole question of how much people ought to be taught, and how much they ought to be helped to learn for themselves.

I have been told of the wonderful hour in May, 1918, when Mr. Fisher, Minister of Education, presented in the House of Commons his new educational measure, and when the House was transported by a vision of what England needs and will need. We have not lived on those high planes. Never has it been so necessary to give the whole thickset, neglected, crowded English population the hope, the stimulus, the discipline, the refinement, which a modern

A LIBERAL EDUCATION *and* ITS COST

system of education could give them, such good material as they are. It breaks my heart to see the chance that is being lost. Education is a matter of policy. We cannot have good education, and spend money like water on some of the things we have been spending it on. I think Coué is perfectly right. If you want to get rid of an evil habit don't clench your teeth and say: "Habit, I am going to kill you." Think of something else. That is the psychology of the Christian faith. Turn your mind to something beautiful and inspiring and then the evil habit unclenches its hold on you. I do not belong to the school that says we should have no navy and no armaments. We should not be here to-day if that had been so. But I do say that the whole world has got to be helped to move its vision to something inspiring and transporting and hopeful, and the things that make trouble will have their power diminished. We have failed to do that in England in the last two years, and I blame Sir Eric Geddes and his colleagues. I wish they were here. The attack now is coming from New York. A very important report has been issued, for which I think Dr. Pritchett of the Carnegie Foundation is responsible. He is writing on the cost of education. I will take only a short passage, for I have no time to say half the things I should like against it. "Hitherto the people of the United States have accepted the school system as a necessary part of the democratic program. They still believe in education, perhaps as fervently as before."

Damn with faint praise, assent with civil leer,
And without sneering teach the rest to sneer.
Willing to wound and yet afraid to strike,
Just hint a fault and hesitate dislike.

They still believe in education, perhaps as fervently as ever, but they are becoming somewhat critical as to whether the system of education is justified in the results it brings forth. "It is possible to dissipate enormous sums of money in the name of education, which serves neither to

EDUCATION *and* LIFE

equip children, nor instruct them as to the rights and duties of the Government. . . . The present system has reached enormous expense not wholly by efficiency but partly by reason of superficiality. The ability of the people to support expensive forms of education has been sorely taxed. . . . Generous as is the American public the day is here when education must reckon with economic necessity."

He gives the expenditure for public, elementary and secondary schools. He says that it has risen from 140 millions in 1890 to 1,000 millions in 1920. During the same period the cost of teachers' salaries rose from 96 to 436 millions. During this time the enrolment in the public elementary schools rose from 13 millions to 22 millions while in the public high schools it rose from 200,000 to more than 2,000,000. There has been a more heavy increase in the universities than in the primary schools. I won't further analyse the ingenious intermixture of argument and suggestion, which leaves one impression on the mind of the student, and another on the mind of the harried ratepayer. If you read this report you will see that it demands that there should be vocational training for practically the whole population. Quite so. But what will that cost? Why, the most expensive kind of schools are really good trade schools. It is because they are so expensive that there are wishy-washy imitations in other schools. If you reduce expenditure on the present schools, and imply that the whole population should have an excellent training for trade, you simply run your head into a noose and add to your present bill. It is really a fallacious document. If you take its advice it means that education is going to cost you more. It demands a kind of education which can be greatly exaggerated in value. **We must watch every penny, every cent, that is spent on public education.** It is up to us in responsible educational positions to allow no waste, and never to bring before parliament or any other body proposals for future educational development, without

A LIBERAL EDUCATION *and* ITS COST

knowing the ultimate cost to the public and telling the responsible minister quite honestly about it. I believe absolutely in sincerity and plain dealing in this matter, and trying to hoodwink nobody. It is as important as organizing for a great war. It is absolutely, critically necessary for our civilization; and don't let us have any humbug about it. Let us have imaginative brainwork. Why has the world felt education to be a new religion? There is something behind the modern educational movement that you and I cannot but wonder at. There is something profound in it. Why? We are living in a new world. Science, discovery, thought have simply altered all the scenery which really occupies the background of our minds. The new generation must be given new scenery and we older people must try and enter into it. That is what modern education means. It is iconoclastic, but it is bringing new beauty into the minds of children. It means a better, wider, more encyclopedic education for all. Now Dr. Pritchett quotes Shakespeare—*Troilus and Cressida*—the passage whose keynote is the unforgettable line: "One touch of nature makes the whole world kin." He quotes what Ulysses says: "We have been tricked by new, gilt gods." Are physical training, good literature, pictures, a beautiful place like Hart House, these "new, gilt gods?" and if you want to be as wise as Shakespeare and Ulysses, must you shake your head and refuse to be tricked by that kind of thing? However, it is as well always to verify your reference, and when a man quotes Shakespeare, look him up. What does Ulysses go on to say?

"There is a mystery, with whom relation
Durst never meddle, in the soul of state,
Which hath an operation more divine
Than breath or pen can give expression to."

And that is the answer to the criticism. It is some extraordinary operation of instinct which lies far below conscious reasoning. I say, spend while we can. I

EDUCATION *and* LIFE

do not think we shall have to go on spending for ever. This great conference has given us a new outlook. We see that important as schools and colleges are, yet, as the engine which propels is neither the ship nor its destiny, they are only part of what we mean by education. Sometimes eminent people say to me, "I am not an educationalist." That really means "I think you are a faddist; you people are costing the country much too much." I do not say such a man is an educationalist, but I do say he ought to be one; because this is a matter of broad human sympathy and outlook, beyond as well as within the school. You have a wealth of educational institutions here, outside your schools and colleges: your libraries, with your beautiful Boys' and Girls' House: your Museum, to visit which alone is worth the trip across the Atlantic, on account of its Chinese treasures: your Canadian and service clubs: the spirit of this great Conference: your church life and home life: all these, and many more, are education. To look at it that way gives one a public mind, a social hope. If enough of us get that new outlook, in a few generations all our institutions will be healthily educational, and we shall all be learning and teaching. It is the most sacred and happiest relation in the world. I think that a few generations ahead much of this noble conception of education will be realized—it is really the ark of the covenant. Education is of critical importance for to-day: but it is building the scaffolding of a new day, when all the industrial institutions, office and factory, may have the gaiety and interest, the *esprit de corps* and moral beauty, of a good school.

DIARY *of the* CONFERENCE

J. A. DALE

SIR ROBERT BADEN-POWELL, in the humorous opening of his speech on the last evening of the Conference, said that conferences often reminded him of a dish of puffed wheat—imposing in quantity, delectable in taste, but quickly melting away till there is little left to swallow or give sustenance. He hastened to add that this particular conference was likely to prove an exception. Readers of the addresses printed here will surely concur in his judgment: especially if they have met—as the members of the Council have met wherever they have gone—evidence of the widespread inspiration of the personalities and the message of the Conference, carried not only by delegates but by some of the distinguished speakers, from coast to coast. The date was arranged to overlap and follow the Convention of the Ontario Educational Association, so that the audiences comprised the keenest sort of laymen, teachers, trustees and administrators—living witness of a great faith in education and consciousness of its national importance. The Conference made special appeal to the layman, the man-in-the-street, the philosopher: for while they may not be expert educationists, they know that society can be no better than its members. And they have a faith—strong if often vague—in the power of education to produce men and women with the knowledge, the trained intelligence, the co-operative goodwill, that will increase the supply and improve the quality of good citizenship; and may at last transform the world, remaking it little by little

J. A. Dale, Professor of Social Science in the University of Toronto; formerly of Education in McGill University, Montreal.

EDUCATION *and* LIFE

nearer "to our heart's desire." This was the power behind the Conference.

Education Week opened on Monday, April 2, with a meeting under the joint auspices of the Council and the O.E.A., at which His Honour the Lieutenant-Governor presided: the Council's speaker was Lady Baden-Powell. Another co-operative enterprise was the Exhibition, a most interesting collection of school-work of great variety. Perhaps the outstanding feature was a very complete exhibit sent by the Department of Education of the Government of New Zealand. The Exhibition was arranged by a committee under Mr. J. W. Chester, and the Examination Hall, lent by the University for the purpose, was very effectively decorated by a group of artists under Mr. J. E. H. Macdonald. It is impossible to give here the exhibits in detail, but something of their value can be gathered from a mere list of the places represented, covering in the mass all grades from kindergarten to college. Exhibits came from public schools in Glasgow, London, Toronto, Jersey (Channel Islands); Coldwater, Sask. sent one illustrating the use of foreign immigrant culture in Canadian schools; from the Toronto auxiliary classes, and the Ontario Department of Education; from the Ontario College of Art, the Toronto Central Technical School, the Toronto Public Library, the Manchester School of Technology (England). Major Ney lent a number of pictures of schools in India. There were a number of commercial exhibits of school equipment: and various educational organizations, such as the Junior Red Cross, the Scouts and Guides, the Camp-fire Girls, showed illustrations of their work.

Throughout the week there was a constant interchange of generosity between local organizations and the distinguished visitors. In addition to the Reception given by the Governors and President of the University at Hart House, the Municipal Chapter, I.O.D.E. entertained Lady Baden-Powell and Miss Gilpin (of Weybridge, England),

DIARY *of the* CONFERENCE

with the women delegates from other provinces; while the Empire Club gave the same hospitality to visiting men delegates at a luncheon at which Sir Robert Baden-Powell was the speaker. The University Women's Club held a reception at which the guests of honour were Lady Sadler, Lady Newbolt, Lady Baden-Powell and Miss Gilpin; together with Mrs. N. R. McKenzie (New Zealand), and Mrs. Willoughby Bullock (Bahamas), whose husbands, Inspector McKenzie and Col. the Hon. Willoughby Bullock, were, with Dr. W. W. Blackall, Superintendent of Education (Church of England) Newfoundland, special representatives of their respective Governments at the Conference. The Arts and Letters Club dined, under the presidency of Sir John Willison, to do honour to Sir Henry Newbolt, who let his hearers share the insight of a master-craftsman in speaking of the origins of "Admirals All," just as he did to the English Association in speaking of Thomas Hardy. The Rotary Club gave a right rotarian welcome to rotarian delegates and found a joyous response in the speeches of Sir Michael Sadler and Sir Robert Baden-Powell. Other lunches for the women delegates were given by the Women Voters' League, and by the Toronto Local Council of Women. The meeting of the Canadian Club made a fitting finish. Fortunately the speech of Sir Michael Sadler was reported, so that we are able to print it as the last word of the Conference; though in the arrangement of this volume we print Mr. Bulman's address as epilogue. Thus we bring the circle round again to the national theme of Mr. Massey's opening address, and set the wide vistas of the conference in their Canadian perspective.

Many a happy touch linking speaker with speaker and audience must go unnoticed, though they illuminated the moment, and gave a pleasant intimacy to occasions that seem formal in the printed record. This personal contact, and not a little brilliant or amusing by-play, was the special

EDUCATION *and* LIFE

good fortune of those who felt the living presence of the conference. Neither is it possible within the limits of this Diary to include every contribution, from the unstinted outpouring of a radiant personality from the riches of its experience, to the not less ungrudging service of the ever-ready boy scout. We reprint the statement of the Programme Committee:

"In complete confidence that all who have shared in the work of the Council since its inception in 1919, and in the preparation and achievement of the present Conference, have been impelled to do so by a single-hearted devotion to the cause of education and world fellowship, the Committee has decided to dispense with formal votes of thanks. To the many who have given unsparing service, the Committee wishes here to record its deep sense of gratitude, especially to those who have brought from a long distance the inspiration of their presence and their message. They will have the thanks they most desire, in the quickening of educational faith throughout our national life."

But there is one necessary exception, made by Dr. Leslie Pidgeon and Dr. Kirby on the presentation of a resolution covering votes of thanks, at the final business meeting of the Conference. For while all that has just been quoted applies also to the General Secretary, it must be said that the Conference might never have met, or taken this particular form, or been carried through to such success, without Major Ney's indomitable devotion and resource.

Wednesday Evening.

On Tuesday and Wednesday the O.E.A. continued its meetings, as reported in its Proceedings: and on Wednesday evening the National Conference opened, with Mr. Vincent Massey in the chair. The speakers were President

DIARY of the CONFERENCE

H. M. Tory of the University of Alberta, and Sir Michael Sadler, Vice-Chancellor of the University of Leeds (now Master of University College, Oxford). Sir Michael presented to the Conference a message from the Chancellor of his University, the Duke of Devonshire, former Governor-General, who had asked him to say how much he would like to be present; and the greeting was heartily received.

Thursday Morning.

On Thursday the Conference divided into English and French sessions. At the morning session (English) the subject was The Study of Geography and History as the background to the study of man. The speakers were:-- Professor Emmanuel de Margerie of the University of Strasbourg, Vice-President of the French National Research Council (Geographical Section): Dean H. T. J. Coleman, of the University of British Columbia: Dr. G. W. Parmelee, English Deputy Minister of Public Instruction, Quebec: and Principal Maurice Hutton, of University College, University of Toronto.

Owing to an unfortunate misunderstanding, no record was kept of the addresses of Prof. de Margerie and Dr. Parmelee: a contretemps for which we can only express our deep regret and sense of loss. Mr. Tom Moore (President of the Trades and Labour Congress of Canada), in opening the session said that the increasing interdependence of the world made it necessary to study history and geography from a new standpoint and with new ideals. Our educational system should be so devised that pride in our own country should be cultivated, but not for the oppression of other peoples: not to teach a selfish sense of superiority, but so that mutual knowledge may increase the spirit of co-operation for the welfare of all the world. Both Mr. Moore and Dean Coleman expressed pleasure that France had chosen so eminent a scholar as Prof. de

EDUCATION *and* LIFE

Margerie to be one of its representatives: "should send," as Dean Coleman said, "a man of worldwide fame to discuss with us, in this new country, one of those concerns which link us all together."

Thursday Morning, French.

The Hon. Senator Belcourt presided over the French morning session: the speakers and subjects were:— Monseigneur C. N. Gariépy, Recteur de l'Université Laval, Québec: L'Enseignement Religieux à l'Ecole. Rev. F. N. Marcotte, Recteur de l'Université d'Ottawa: L'histoire du Canada et la Formation du Citoyen. M. le Professeur Henri Hauser de l'Université de Paris (Représentant de la Chambre de Commerce à la Commission des Questions Economiques de la Conférence de la Paix de Paris): Du Rôle de l'Intelligence dans la Formation du Caractère. An unexpected and very welcome pleasure was a speech from Sir Michael Sadler. It is a matter for great regret that we have been unable to secure for printing, the address of Mgr. Gariépy, or that delivered by M. Bélanger at the afternoon session.

Thursday Afternoon, English.

The Chairman of the English session was the Most Reverend Archbishop Matheson, Primate of Canada, Chancellor of the University of Manitoba, President of the Overseas Education League. His Grace could speak with authority on the origin of the Council, for it was born in his study. Its father was Mr. W. J. Bulman: but he might claim to be its stepfather! In introducing Sir Henry Newbolt, he referred to Sir Henry's recent visit to Winnipeg, when the largest hall in the city could not accommodate the thousands who came to hear him, and when he left behind him the valuable legacy of a stimulated interest in literature. The speakers and subjects were: Rabbi B.

DIARY of the CONFERENCE

R. Brickner, of the Holy Blossom Synagogue, Toronto: Literature as the Gateway to Knowledge. Professor Gordon J. Laing, Dean of the Faculty of Arts, McGill University, Montreal: Literature and Leisure. Sir Henry Newbolt: Literature, as the Record of Human Experience, and the Instrument of Expression and Understanding.

Thursday Afternoon, French.

In the regretted absence of Monseigneur V. J. Piette, Rector of the University of Montreal, the chair was taken by Professor J. A. Dale, of the University of Toronto (formerly of McGill University, Montreal). The speakers and subjects were:—Rev. Canon Emile Chartier, Vice-Recteur de l'Université de Montréal: L'enseignement de la Littérature. M. Aurélien Bélanger, Directeur des Ecoles anglo-françaises d'Ottawa: La Langue comme le Véhicule des Connaissances et du Développement. M. le Professeur René du Roure, de l'Université McGill: La Littérature et les Loisirs.

Thursday Evening.

The chair was taken by Lieut.-General Sir Arthur Currie, Principal of McGill University, and the speakers were:—Dr. Eber Crummy, formerly Principal of Wesley College, Winnipeg: Biography in Education. Dr. J. J. Champenois, Director in the United States of the National Bureau of French Universities (Ministry of Education), Member of the French High Commission at the Peace Conference: Literature and International Understanding. Sir Henry Newbolt: Literature and the Bible.

Dr. Champenois formally conveyed to the Conference the greetings of the French delegation, and expressed their pleasure and gratitude in being invited to co-operate with the representatives of Canada and Great Britain. "There is," he said "a part of France named Vimy Ridge, which, for being Canada's for ever, is the more French and the

EDUCATION *and* LIFE

dearer to us." The more fitting too that it should fall to the Commander of the Canadian Corps to give M. Champenois, for the French delegation and for himself, the very hearty welcome of a Canadian national Conference. "We think," added Sir Arthur, "that one of the most interesting features of this International Conference is the French sessions: and I for one hope that the day is not far distant when all of us will feel equally at home in either."

Friday Morning.

The chair was taken by the Hon. N. W. Rowell, Canadian Delegate to the Assembly of the League of Nations, and the speakers were:— President H. M. Tory, of the University of Alberta: Education and Self-Control. The Rev. Trevor H. Davies, of Toronto: Education and Fellowship—the Development of a Religion of Service.

Friday Afternoon.

The chair was taken by His Honour Judge Lafontaine, (now Chief Justice), Chairman of the Catholic School Commission of Montreal. The speakers were:— Mrs. R. F. McWilliams, President of the Canadian Federation of University Women, President of the Women's Canadian Club of Winnipeg: Education as Character Development. Mr. S. K. Ratcliffe, late Lecturer to the Extension Board of London University: Manners as a Social Language. Sir Michael Sadler: Personality as the Expression of Character. In opening, the chairman expressed his great pleasure in representing at the Conference the great group of three million French-Canadians. He declared that, whatever the differences between English and French-Canadians—and these were often exaggerated by lack of mutual understanding—they were not only compatriots, but brothers. "We claim as our country, just as you do, not only the province in which we were born, which was settled by our

DIARY of the CONFERENCE

ancestors over two hundred years ago: but we claim as our country, just as you do, the whole of Canada, and we are, like you, proud of the name of Canadian."

On the adjournment of this session, a Convocation was held at which the Honorary Degree of LL.D. was conferred by the University of Toronto upon Sir Henry Newbolt, Sir Michael Sadler, Sir Robert Baden-Powell, and Professor Hauser: and the Honorary Degree of D.Sc. upon Professor de Margerie.

Friday Evening.

The chair was taken by the Hon. E. C. Drury, Premier of the Province of Ontario: and the speakers were:— the Hon. and Rev. Canon H. J. Cody, formerly Minister of Education in the Province of Ontario: the Intrinsic Value of Personality. Sir Michael Sadler: Education and Life.

Saturday Morning.

This was devoted to the business of the Council, and to resolutions: the chair was taken by Mr. W. J. Bulman, President, Past President of the Winnipeg School Board, Past President of the Canadian Manufacturers' Association. The resolutions are printed in an appendix: it is enough here to recall a few points of special interest in the discussions. On Major Ney's proposal that the time was ripe for the publication of a magazine for children, Miss Jean Browne and Mr. D. M. Balfour suggested that the Red Cross Junior was ready to be developed into the ideal children's magazine: and Mrs. Andrew Glen uttered a warning against the danger of glorifying war. The resolution of support to the movements for workers' education brought out the warmest commendation, when moved by Mr. Gunn and seconded by Mr. Tom Moore. In supporting, Mr. James Simpson said the Conference had given him three of the best days of his life, and had brought him great inspira-

tion. He had felt himself in a beautiful greenhouse, surrounded by lovely and fragrant flowers in a temperature very genial: but beyond the glass, storm and struggle. The addresses offered a splendid equipment for life on a higher plane, characteristic of the university-trained man at his best. Yet there is a great gap between that and the culture available to the man struggling in the great world of industry. The feeling was growing among labour organizations that there should be a readier approach to the higher culture. Industrial changes now in progress call for radical changes in our educational system. The demand for dexterity is making machines of our workmen, with corresponding mental changes: education could help to redeem them from monotony and paralysis. Especially could university education be adapted to the difference between the needs of working-men and undergraduates. He regarded this resolution as a step towards unity between labour and learning. Mr. Gunn said his object in moving was to place the conference on record as supporting the Workers' Educational Association specifically: but he consented to an amendment covering the movement generally.

Saturday Afternoon.

There were no regular sessions: a Rally of Girl Guides was held in Massey Hall in honour of their Founder, Sir Robert Baden-Powell, and of Lady Baden-Powell, the chief Guide. Then, with a slight change of rôle, Sir Robert went to the Armories to be greeted by the Boy Scouts as their Founder and Chief Scout. Afterwards, the delegates to the Conference were the guests in Massey Hall of the Mendelssohn Choir, a rare and greatly appreciated hospitality, especially for those who never have the chance of such a pleasure. The grateful thanks of the Conference to Dr. H. A. Fricker and the Choir were expressed by Sir Michael Sadler.

DIARY of the CONFERENCE

Saturday Evening.

An even greater audience than before, if that were possible, packed Massey Hall for the closing session, over which Sir Robert Falconer, President of the University of Toronto, presided. The speakers were:— Lieut.-General Sir Robert Baden-Powell: Goodwill-Training for Citizenship. Lord Robert Cecil (now Viscount Cecil of Chelwood): Education and the New Era—the League of Nations. His Honour the Lieutenant-Governor and many of the distinguished speakers and chairmen of previous sessions were present. The Chairman introduced the speakers as practical idealists in world-education, with great achievements behind them. Of Lord Robert he said “there is to-day in Europe no statesman who surpasses him in the single-minded endeavour to make Christian principle prevail in the conduct of the affairs of the world. The politician may find him hard to deal with: but the common people, the world over, are yearning to have more in their public men of that idealism which he embodies. And had we searched far and wide we could not have found one who could more fittingly close the proceedings of this Conference on Education and Citizenship.”

EPILOGUE: *The* NATIONAL COUNCIL

W. J. BULMAN

AT various times since the beginning of the century, commissions of inquiry have discussed the subject of moral and religious training in the schools. Many communities have formulated plans and made experiments. For the most part there was agreement as to the need, but very general disagreement as to method. But the war raised the discussion into a place of unprecedented prominence. The conviction that the forces that make for mutual understanding and good-will among men and nations had to be developed and strengthened to preserve civilization, grew into a passionate desire which was voiced from pulpit and platform and which found expression in the daily press and in periodical literature throughout the English speaking world. At every stage the discussion pointed to organized education as the agency through which the end sought might be reached. It is not surprising that Canadian communities should have reacted to this discussion, and that a group of earnest men in Winnipeg should have met to consider what steps might be taken, to give practical effect to the desire for strengthening the possibilities of organized education for the formation of ideals and the development of character. In order to secure the co-operation of other Canadian communities that might have been impressed, a fund was obtained to bear the expense of presenting the matter in various centres throughout Canada, five gentlemen in Winnipeg, who had seen the possibilities for good that lay in the ideals advanced, contrib-

W. J. Bulman, Past Chairman of the Winnipeg School Board, and of the Canadian Manufacturers' Association.

EPILOGUE : *The* NATIONAL COUNCIL

uting \$1,000 each. At every point men had recognized the need and their minds had been stirred by the universal discussion. It is impossible to do more than indicate in the briefest way the earnestness and sincerity that characterized this discussion. Perhaps the following extracts from two well-known writers, who approach the consideration of sociological problems from widely different points of view, will serve to illustrate its spirit, the belief in the world's need and the agreement as to the way in which the need is to be met. "We would lay stress here," says H. G. Wells in the concluding chapter of the *Outline of History*, "on the suggestion that this divorce of religious teaching from organized education is necessarily a temporary one, a transitory dislocation, and that presently education must become again in intention and spirit religious, and that the impulse to devotion, to universal service and to a complete escape from self, which has been the common underlying force in all the great religions of the last five and twenty centuries, an impulse which ebbed so perceptibly during the prosperity, laxity, disillusionment and scepticism of the past seventy or eighty years, will reappear again, stripped and plain, as the recognized fundamental structural impulse in human society. Education is the preparation of the individual for the community, and his religious training is the core of that preparation."

Benjamin Kidd in a very remarkable book "*The Science of Power*" says "The stupendous potentiality of civilization as distinct from barbarism consists in its cultural or collective heredity imposed on the rising generation under suitable conditions. The most important element in this, namely, the idealisms of mind and spirit conveyed to the young of each generation under the influence of social passion, is absolutely limitless in its effect. The power which is represented thereby is capable of creating a new world in the lifetime of a generation. It is capable of sweeping away in a single generation any existing order of

EDUCATION *and* LIFE

the world. But it has never been seen actually in being, directed and controlled by civilization."

"The effect of the conceptions of mind conveyed to the young by training and example under the influence of the emotion of the ideal is absolutely ineradicable. It gives a permanent direction to character which can never be altered. It creates in the individual a capacity for sacrifice in the service of those ideals which rises above self-interest and which is entirely independent of the reasoning faculty of the human mind. In recent times the control of this limitless power through the direction of the emotion of the ideal in the young has been seen directed in its most characteristic forms to national ends. It has given in this connection the astonishing examples of sacrifice which have been witnessed in the great world war that began in 1914."

"The will to attain to an end imposed on a people by the emotion of an ideal organized and transmitted through social heredity is the highest capacity of mind. It can only be imposed in all its strength through the young. So to impose it has become the chief end of education in the future."

It was under the powerful influence of this universal discussion that the Winnipeg conference, consisting of delegates from all parts of the Dominion, assembled to discuss how Canadian education might be quickened and energized, on the side of those activities that make for the cultivation of ideals and the development of character. Notwithstanding the diversity of races and creeds, there is substantial agreement as to principles that underlie right conduct, and it was believed possible to bring public opinion to bear powerfully on education, so as to make these principles a dominant factor in the formation of ideals and the growth of character; that as Germany, through "false ideals continuously impressed on the mind of a whole people from the earliest age," "touched the springs of mind at its deepest psychological centres, in always presenting

EPILOGUE : *The* NATIONAL COUNCIL

national aims closely associated with that conception of sacrifice and duty to which the emotion of the ideal is inseparably allied in the mind of the young," entirely altered the character of the German people in a single generation. As Japan, through the same agency, moved in two generations from the status of a mediaeval people, so as to rank with the foremost nations of Western civilization, so it should be possible for the civilized world, by concentrating on the spiritual forces in education—each racial and religious element in its own way, but all with a single aim—to regenerate the world through the education of the young. The impulse to this effort must come from universal desire on the part of the people. I see this movement as an attempt to induce the people of Canada to desire an intensifying of the character-forming side of the work of the public schools. Without that public desire, no national effort will be made. When that desire is aroused, each section of our Dominion will express it in its own way, and the thrill of inspiration will reach the teacher, with community and national approval of good work. All will recognize the teacher as the chief public servant, and the service will call for the very finest and best of our men and women, for the teacher is the centre, heart and soul of the school, and the school should be a light upon the road for every young Canadian as he marches forward into Life.

Hitherto the pressure of public opinion has laid emphasis on the utilitarian value of education. The demand for the teaching of useful knowledge and for the mastery of fundamental processes, has largely obscured the more important need of firing the imagination of the child with the story of the great men who have lived lives of service and sacrifice, to the end that the emotion always present in unselfish service and sacrifice for others should engrave upon the mind of the child, great ideals and principles, that would surely some day determine action. The needs of the world

EDUCATION *and* LIFE

to-day are calling for a new emphasis and a change of aim, in which the idea of training for unselfish service will be uttermost. This earnest desire, this demand for renewed emphasis is in a way the motive power, the driving force, behind the movement for the national aim in education. To keep it alive and to give it direction, it requires some permanent organization.

It will be recalled that the original thought presented to the Winnipeg conference was the establishment of a Foundation, by means of which men of the best intellect and the highest spiritual and moral power might be secured under conditions that would set them free to devote their whole energy to the study of the problems involved, the results of these studies to be published for the free use of all who chose to avail themselves of the service. The independence of such a body would have freed it from the influence of any sectional interest that might wish to use the schools for their purposes, while as a voluntary rather than an official organization it would have no power to impose its finding on any community—a power the exercise of which would not be tolerated. Its duty would end with research and publication, its effectiveness would reside in the wisdom of its findings and the persuasiveness with which they were stated. The difficulties in the way of securing such a foundation seemed insuperable, and the conference compromised on a resolution to make an effort to secure a National Bureau, supported by voluntary subscriptions and such subvention as could be got from Dominion and Provincial Governments, the duty of which would be to collect and disseminate information on the larger problems of education, emphasizing at the same time its recognition of the necessity for deepening the moral and spiritual factors in our national education.

A council was at the same time appointed to carry out as best it could the intention of the conference. In pursuit of this purpose it seemed to the council that the most

EPILOGUE: *The* NATIONAL COUNCIL

feasible plan, and one that would be the most effective agency is that of an inter-provincial bureau through co-operation of the various provincial Departments of Education.

The composition of a bureau so constituted would be a guarantee of educational knowledge, experience and wisdom in the administration of its activities. The accumulated experience and information of each province would be available for all. The bureau would have official sanction and recognition. At the same time there would be no suspicion of Dominion intervention in education, a point on which all the provinces are acutely sensitive. The expense would be borne by the several provinces, so that it would fall heavily on none. In this way it would be possible to establish an agency which, to quote from a recent bulletin of the council, would be "organized and equipped to study current educational movements and tendencies, the results of such study to be available in the form of special reports for the information of local education authorities, and teachers and citizens interested in the betterment of schools. Specific accounts of important efforts to adapt school education to changing conditions and ideals, to vitalize teaching and make it effective in the highest degree for development of talent and character, would be of incalculable value to educational workers for both stimulus and direction. This information is not readily accessible to the men in the field, absorbed in the immediate and pressing problems of administration and instruction, and what is accessible is, for the most part written by partial or prejudiced observers and its value greatly lessened. The work of the Bureau would be done by competent judges and reliable witnesses and would be free from all suspicion of bias. The wise organization of such a Bureau would immensely strengthen the agencies that make for progress in education. Its accomplishment would mark an epoch in the educational history of Canada."

EDUCATION *and* LIFE

Already some progress has been made towards obtaining consideration for this proposal. It is no small accomplishment to have secured, on the invitation of the Province of Ontario, a conference of Ministers and Deputy Ministers to consider the possibility of a Bureau; and the following somewhat guarded resolution represents the present status of the matter:

Moved by the Hon. J. J. Latta, Minister of Education for Saskatchewan:

Seconded by the Hon. R. M. McGregor, Acting Minister of Education for Nova Scotia:

"That this conference grant the request of the National Council of Education to respectfully submit to the Government of the Provinces the question whether they are in favour of the establishment of a Bureau of Education for the purposes, or any of these, outlined below:

1. (a) The collection and publication of reports on education matters, problems, and development in the Provinces of the Dominion, throughout the British Empire and in other parts of the world.

(b) Such other functions as may be delegated to it from time to time by the common consent of all the Provincial Departments of Education, and,

2. That the Provincial Governments favouring the establishment of such a bureau appoint a delegate to a further conference, to consider and report to their respective governments upon plans for the organization and maintenance of such a bureau if found practical, and that the necessary correspondence to carry these proposals into effect be conducted by Major Ney, Secretary of the present conference."

It is my hope that one of the results of the present conference will be to bring the effort for the organization

EPILOGUE: *The* NATIONAL COUNCIL

of the Bureau to a successful issue. The future of civilization depends on the universal development of the power and habit of clear thinking, along with the disposition to subordinate selfish aim to the general welfare. No merely local effort can accomplish the end aimed at. It must be begun on a scale that is nation wide. Through such an organization, voluntary groups associating themselves for the study of educational problems would be supplied with information and kept in touch with each other, and their various activities would be correlated and co-ordinated. The essential features of such voluntary groups are already in existence throughout the Dominion in the various service clubs, which are in themselves educational agencies, Parent-teachers and Home and School associations, the various women's associations, organizations existing expressly for work among boys and girls, such as the Boy Scouts and Girl Guides, and the various associations of those engaged professionally in education. In addition to this local committees have been formed through the agency of the Secretary of the Council in most of the large centres from coast to coast. Through connected and wisely directed action, intelligent and active interest in education could be aroused throughout the length and breadth of Canada, and the whole Dominion might be made to perceive the profound significance and beneficent possibilities of education for service instead of education for self. There is no community without its quota of earnest men and women who would rise to the opportunity under wise leadership, and no centre without material for such leadership. National direction alone is wanting to stir all these splendid possibilities into life. One of the chief aims of this conference should be to secure an inter-provincial bureau for such direction.

The maintenance of a council or some corresponding organization, at least until the bureau is secured, seems essential. But the ever present problem of finance has to

EDUCATION *and* LIFE

be solved or the Council cannot go on. As steps towards the simplification, if not the solution of the problem, the following suggestions, growing out of the experience of your executive committee, are submitted.

That the headquarters of the Council should be situated in one of the large cities in the midst of the most largely populated areas of the Dominion. In this way it would be possible so to select the membership of the Council that every element could be represented by members, a majority of whom would reside within easy reach of the place agreed upon. This would greatly lessen the expense of the meetings so necessary for conference and consultation, in an undertaking so beset with possibilities of misunderstanding.

Such a centre would also have the great advantage of access to and assistance from the educational organizations and institutions to be found there, while at the same time its activities would be carried on under the eye of a powerful press, whose assistance is essential to any undertaking, the success of which depends on public opinion.

The size of the Council and the extent to which it should be based on regional representation should both be considered in the light of the need for economy.

After all economies in organization are planned, it will still be necessary to consider some means of ensuring a certain revenue. The Council cannot incur expenditure on the expectation of revenue from voluntary contributions from the general public in this time of stress, when the philanthropies are making such heavy demands. It would seem wise to consider the possibility of interesting men of means, who may be found willing out of their abundance to make a contribution to an effort for the betterment of the world.

An alternative plan would be to devise a membership scheme sufficiently large that a moderate fee would provide the revenue. The minimum requirement would be twenty thousand per year.

EPILOGUE : *The* NATIONAL COUNCIL

I need not attempt to give you at this time, even a summary of the work of the council appointed by the conference in 1919. Many details have already been published and the reports of the Secretary and Treasurer will, I expect, furnish a more complete account. The effort inaugurated at the Winnipeg conference has been kept alive, the heads of the various Provincial Departments of Education have, as already indicated, met in joint session to consider the organization of the proposed inter-provincial bureau, and have undertaken to submit the matter to their several departments with the secretary of your Council as their secretary. The lectureship scheme has been inaugurated under the most favorable auspices. The enthusiastic reception of Sir Henry Newbolt, who at every point from Halifax to Victoria, found no auditorium large enough to hold the multitudes that thronged to hear him, testified to the interest of the people of Canada in the spiritual aspect of education. The profound impression made by him everywhere is a measure of the power of the man and the truth of his message. As was said by one of the outstanding men in the religious and intellectual life of the Dominion, "After hearing him we can never be quite the same as before."

The names of those who are to follow—Sir Henry Newbolt, Sir Robert Baden-Powell, Lady Baden-Powell, Sir Michael Sadler, all figures with international reputations, are guarantees that the interest already aroused will be maintained, and a new vision of the responsibilities and possibilities of education will be given to our people. I have no words with which to express my sense of the obligation under which we as a people have been placed by these speakers, who, with no expectation of advantage to themselves but in a spirit of service to humanity, cross the great stretches of the Atlantic and travel weary miles by rail to give us, their younger kin beyond the seas, the benefit of their maturer thought and richer experience. This is ser-

EDUCATION *and* LIFE

vice of a high order and the men and women who give it have earned and will receive the gratitude of our people.

It is fitting at this point to acknowledge the very exceptional service rendered by the Secretary, Major F. J. Ney, in securing such men for the inauguration of the lectureship series, and to testify to his untiring energy and diligence and his unfailing courage in the face of difficulties, during the time he has been in office. I wish also to express my very grateful appreciation of the substantial assistance rendered by the Department of Education of Ontario and by the Government of Manitoba. I cannot refrain from very special mention of the generous support of the Rotary Clubs throughout Canada. They financed the first conference and have continuously supported the work up to the present time. Their record of service in this connection is one of which any group of men may be proud. The value of the personal effort of Dr. Leslie Pidgeon, in his capacity as the Council's Chairman of Finance, cannot be measured. The reward of all who have served will be that which is to-day seen dimly in the minds of men as a possibility, will some day reveal itself in the clear outline of definite achievement. If we hold this faith there is no alternative but to continue our effort until the end is reached. With the opening of this conference the Council appointed in 1919 goes out of office and the future is entirely in your hands. This conference is committed to the care of a special committee organized by the executive of the retiring Council under the Chairmanship of Mr. Vincent Massey with Major Ney as Secretary. It is my earnest hope that through your deliberations the influences that are working for a new emphasis in education will be increased and strengthened.

APPENDIX

APPENDIX I

REPORT OF THE REORGANIZATION COMMITTEE

Toronto, April 7th, 1923.

Mr. Chairman and Members of the Conference.

Your Committee beg to recommend as follows:—

1. That the National Conference on Education and Citizenship be continued as a triennial gathering devoted to the furtherance, in all possible ways, of the interests which the name implies.

2. That the reconstitution of the National Council be as follows:—

(a) Its members shall consist of the Executive Committee to be hereinafter described and the presidents (or chairmen) of the co-operating local committees throughout the Dominion.

By "local committee" is meant a group consisting of representatives of various organizations, as well as other individuals, who are specially interested in the National Council of Education and organize themselves to further its aims. On recognition of such "Local committees" by the central executive, the chairman of President thereof shall become a member of the National Council.

(b) Arrangements shall be made for a session or sessions of the National Council on the day preceding the next meeting of the National Conference or at such times as the Executive may deem advisable.

EDUCATION *and* LIFE

3. That the Executive Committee of the National Conference and of the National Council be constituted as follows:—

The Past President,
The President,
The Vice-President,
The Treasurer.

Ten members to be elected by the Conference as follows: two representatives (one French-speaking and one English-speaking) from the Province of Quebec, and one representative from each of the remaining provinces.

Five other members to be elected by the Conference.

A number of members, not exceeding ten, may be co-opted by the Executive Committee.

It is also recommended that the Departments of Education of the several provinces, the Universities Conference of Canada, the Canadian Teachers Federation and any other Dominion-wide organization interested in the work of the Council, be asked each to appoint one member of the Executive Committee.

4. That the Executive Committee be authorized to engage a secretariat.

5. That a preliminary meeting of the members of the Executive Committee be called as soon after their election as possible, and that such members as are present at this meeting shall constitute a quorum for the transaction of necessary business.

6. That the Executive Committee operate, in the intervals between its regular meetings, through a sub-committee of its own appointment.

APPENDIX

Your committee also beg to nominate the following as officers and members of

THE EXECUTIVE COMMITTEE.

Honorary President ...His Excellency General Baron
Byng of Vimy, G.C.B., G.C.
M.G., M.V.O., LL.D.

President Mr. Vincent Massey, Toronto,
Ontario.

Ten Representatives from Provinces.

Nova Scotia Professor Henry Munro, Halifax, N.S.

New Brunswick Dr. Clarence Webster, Shediac,
N.B.

Prince Edward Island ..Miss Carrie Holman, Summer-
side, P.E.I.

Quebec { Mr. E. W. Beatty, Montreal.
Sir George Garneau, Quebec City.

Ontario Some one to be chosen by the Executive.

Manitoba Dr. E. Leslie Pidgeon, Winnipeg,
Man.

Saskatchewan Mr. D. M. Balfour, Regina,
Saskatchewan.

Alberta Dr. A. M. Scott, Calgary, Alberta.

British Columbia Mrs. R. C. Boyle, Vancouver,
B.C.

Five Members at Large.

Mr. Tom Moore, Ottawa, Ont.

Mrs. H. P. Plumptre, Toronto, Ont.

Mr. R. Y. Eaton, Toronto, Ont.

EDUCATION *and* LIFE

Mrs. R. F. McWilliams, Winnipeg, Man.

Principal W. L. Grant, Toronto, Ont.

Respectfully submitted on behalf of the Committee.

J. S. GORDON, *Chairman.*

H. T. J. COLEMAN, *Secretary.*

Toronto, Ontario,

April 7th, 1923.

APPENDIX II

RESOLUTIONS SUBMITTED *by the* RESOLUTIONS COMMITTEE

April 7th, 1923.

1. Moved by W. L. Grant, Seconded by Mrs. Porter,
THAT this Conference regrets the small amount of time given to it for discussion of the papers and of the resolutions submitted, and strongly urge the Committee in charge of the next Conference to allow more time at its meetings for such discussions.

2. Moved by Major Fred J. Ney, Seconded by Col. Fraser,

WHEREAS the supreme purpose of education is the formation of character through training, and self training in the light of a spiritual ideal of moral freedom and of personal service for the community;

AND WHEREAS every effort should be made, by public authority, by the Churches, by associations which are formed by public welfare, and by individual citizens, to secure for all human beings a training in all that is proper to our common humanity;

AND WHEREAS the healthy development and exercise of the body, the gymnastic of the mind, and the culture of the spirit are indispensable parts of such a training;

This Conference is convinced that the provision of opportunities for inspiring and effective education is of capital importance in national policy, and not only one of the most indispensable, but also directly and indirectly one of the most remunerative, forms of public effort.

EDUCATION *and* LIFE

3. Moved by Mrs. Stevens, Seconded by Dr. J. T. M. Anderson,

WHEREAS the last Canadian Census contained no provision for the registration of Canadian Nationality, thus compelling persons whose ancestors for generations were Canadian born to give their nationality as other than Canadian;

AND WHEREAS in the registration of Births, Marriages, and Deaths there is no provision made for registration of Canadian Nationality;

THEREFORE, be it resolved that the National Conference of Education and Citizenship in Convention here assembled is of the opinion that the best interests of Canada within the British Commonwealth can best be served by recognition of a Canadian Nationality, and provision made in our Statutes for the Registration of a distinct Canadian Citizenship, when so desired by a Citizen.

4. Moved by Herbert O. Frind, and duly seconded,

WHEREAS it would seem to be vital in connection with the creating of a National Policy in Education to establish contact with such organizations as could and would co-operate with the National Council:

It is herewith suggested that a special and general committee be appointed to formulate plans for the following purposes:

(1) To enable the Local Committees to encourage and develop the creation of educational committees in existing organizations.

(2) To place at the disposal of such committees whatever services the members of the Local Committees can render, and possibly to strengthen the Local Committees with this purpose in view.

(3) To establish contact between the Central Council and such new Committees, for the purpose of enabling them

APPENDIX

to obtain access to such expert advice as may be obtainable directly or from other Local Committees, and to make available to them the benefits of research along special lines of particular interest to them.

(4) To consider adult education, and the training of civic administrators and officials, with the idea of creating national standards and of raising the status of service to that of other professions wherever possible.

(5) To consider how to make available to all sections of Canada the experiences of civic government.

(6) To report on the possibility of procuring at the earliest date such comprehensive and detailed data as would assist the citizen and investigator to obtain a truer comprehension of the financial cost of minimum standard requirements in education.

(7) To consider the question of equalization among the various Provinces of the cost of Canadianization and Naturalization.

(8) To consider facilities and opportunities for the recognition of possibly particular and valuable contributions to National Development, on the part of naturalized citizens, and those of native birth but foreign descent.

(9) To consider the possibility of a national policy in Canadianization and naturalization which might assist such Provinces as cannot assure adequate results.

(10) To consider the possibility of assistance to such Provinces as have exceptional and pressing problems in education beyond their ability to deal with, yet which might be considered of vital interest to the whole Dominion.

(11) To consider assistance in developing in the West contact between education and business and industry, along the lines obtained in Eastern Canada, and

EDUCATION *and* LIFE

(12) Assistance also towards developing contact between municipal government and local educational authorities and Universities, more particularly in the West.

5. Moved by Major Fred J. Ney, Seconded by Dr. J. S. Gordon.

WHEREAS it is considered that one of the primary objects of education is inculcation of an abiding love of literature, and a desire for reading; this Conference is of the opinion that the publication of a Children's Magazine, wide in its appeal to the imagination of youth, and highly directive in the field of literature, would be most effective in the stimulation of a National consciousness and the development of the ideals of citizenship.

6. Moved by Dr. A. M. Scott, Seconded by Dr. Daniel McIntyre,

THAT this Conference reaffirms the resolution passed at the Winnipeg Conference in 1919 in relation to the formation of an Educational Bureau under interprovincial control and instructs the incoming Executive to continue its negotiations for the purpose of bringing such a bureau into existence.

7. Moved by Dr. J. S. Gordon, and duly seconded,

WHEREAS the National Educational Association of the United States are planning a world Conference on Education to be held in Oakland, San Francisco, June 28th to July 6th, 1923, to promote friendship, justice, and good will among the nations of the earth, therefore, be it resolved, that this Conference instruct the incoming Executive to arrange that as adequate representation as possible be sent from Canada.

8. Moved by Jas. T. Gunn, Seconded by W. L. Grant,

THAT this Conference affirms its approval of Adult Education, and commends the growing success throughout the

APPENDIX

Dominion of the Workers' Educational Movements, where there is an increasing and real co-operation between Learning and Labour, in order that the cultural inheritance of our civilization may be brought into the service of labour.

9. Moved by A. Monro Grier, Seconded by General Sir Wm. Otter,

THAT the National Conference on Education and Citizenship desires

(1) To place on record its heartfelt approval of the action of the Provinces of the Dominion in making provisions for the teaching of First Aid to Boys and Home Nursing for Girls in certain of their schools, and

(2) To express its sincere hope that steps will be taken in each and all of the Provinces whereby teaching of a like kind in all schools also may be secured.

10. Moved by Dr. Kirby, and duly seconded,

THAT this Conference extend its heartfelt thanks

(1) To all those who have contributed to the programme and especially to the distinguished visitors from France and from the British Dominions overseas.

(2) To Lieut.-General Sir Robert Baden-Powell and Lady Baden-Powell, Sir Michael Sadler and Sir Henry Newbolt for their great generosity in inaugurating the lecture course instituted by the Council. Canada owes them a debt it can never repay.

(3) To the Committees acting under the leadership of Mr. Vincent Massey. To the unwearied effort of these Committees the Conference owes the success of the present meeting.

(4) To the University of Toronto for its generosity and its whole hearted sympathy and assistance.

EDUCATION *and* LIFE

(5) To the Rotary Clubs of Canada, and the Governments of Ontario and Manitoba, for their generous financial assistance, and to Dr. Leslie Pidgeon for all the effort he has put forth to secure the funds required.

(6) To the various organizations and to the citizens of Toronto who have so graciously entertained the members of the Conference in so many ways.

(7) To the retiring president, Mr. W. J. Bulman of Winnipeg for his example and inspiration. Education in Canada has already received new meaning as the result of continued emphasis upon the ideas of character and citizenship.

(8) To the railways for their co-operation in providing satisfactory transportation to and from the Conference, and to the Press for the full and fair reports which they have given.

THAT the Conference expresses its deep appreciation of the services of the General Secretary, Major Fred J. Ney. His energy, optimism and courtesy have enabled him to overcome difficulties that to most people would have been insuperable.

INDEX

- Acton, Lord, 99, 271.
 Adult education, 272.
 Amiel, 197.
 Aristotle, on meaning, 38.
 Arnold, Matthew, 17.
 Arnold, Thomas, 34, 196.
 "Art" is 'fitting,' 249.
 Art, the study of, 85, 86.
- Babson, Roger W., 179.
 Bach, boyhood of, 129.
 Baden-Powell, Lady, 280, 288, 299.
 Baden-Powell, Sir Robert, 24, 233, 261, 279, 281, 287, 288, 289, 299.
 Baldwin, Stanley, 236.
 Balfour, D. M., 287.
 Ballade des honnêtes hommes du temps jadis, 96.
 Bélanger, Aurélien, 285.
 Belcourt, Hon. N. A., 284.
 Bible, 66, 67, 130, 134, 148-157, 172, 173, 175, 177, 178, 210, 214, 222, 260.
 Bilingualism, 70, 109, 147, 252-5, 271, 286.
 Biography in the education of Greece and Rome, 124, of the Hebrews, 125.
 Bismarck, 37.
 Blake, William, 199.
 Bok, Edward, 235.
 Boy Scouts and Girl Guides, 239-243, 288, 297.
 Boys' education in Switzerland, France, and North America, letter from a mother, 193, 194.
 Brickner, Rabbi B. R., 60, 285.
 Brooks, Philips, 229.
 Brothers of the Common Life, 20.
 Browne, Miss Jean, 287.
- Browning (*Boy and the Angel*), 226.
 Bulman, W. J., 4, 284, 287, 290.
 Bureau of Education, inter-provincial, 294-6.
 Burke, Edmund, 173.
 Butler, Bishop, 247.
- Cadet Training, 240.
 Canadian history, the spirit of, 47.
 Canadian literature, 70, 116.
 "Capturing" the schools, 254.
 Carlyle, 46, 122, 138, 229.
 Cavell, Edith, 180.
 Cecil, Lord Robert (Viscount), 201, 256, 289.
 Censorship, 67.
 Champenois, Dr. J. J., 138, 147, 285.
 Charity Schools, 246, 247.
 Charlemagne, burial of, 232.
 Chartier, the Rev. Canon, 72, 285.
 Chester, J. W., 280.
 Church, R. W., 197, 198.
 Cody, the Hon. and Rev. Canon H. J., 218, 248, 287.
 Coleman, H. T. J., 53, 283.
 Comenius, 23, 246.
 Concentration in reading, 83, 84.
 Concrete imagination of childhood, 54, 55.
 Confederations, the two (1867), 181.
 Coué, 22, 199.
 Crummy, the Rev. Dr. Eber, 120, 285.
 Culture of the Canadian pioneers, 116.
 Currie, Sir Arthur, 116, 285, 286.

EDUCATION AND LIFE

- Dale, Professor J. A., 279, 285.
 Darwin, 37.
 Davies, the Rev. Dr. Trevor H., 171, 286.
 de Margerie, Professor Emmanuel, 283, 287.
 de Valincoeur, M., 95.
 Devonshire, the Duke of, 283.
 Dewey, John, 62.
 Drury, Hon. E. C., 287.
 Duchess of Buckingham, letter to the Countess of Huntingdon, 248.
 Education, the study of comparative, 17, 27.
 Emerson, 119, 203, 208.
 Equality of races, 41-42.
 Exhibition, educational, 280.
 Falconer, Sir R. A., 289.
 Fate and Providence in History, 33.
Fathers and Sons (Turgenieff):
 Father and Son (Gosse), 175.
 Fisher, the Rt. Hon. H. A. L., 274.
 "Five Fears of Western Civilization," 218.
 Francke of Halle, 20.
 Freedom and responsibility of teachers, 26.
 French tradition in education, 19, 195-6.
 Fricker, Dr. H. A., 288.
 Froebel, 20.
 Fusion of races, 43.
 Gariépy, Monseigneur C. N., 284.
 Geddes, Sir Eric, 273, 275.
 Geography as a university subject, 56.
 Geography textbooks, McGill University Report on, 53.
 German Republican Conference on Education, 21.
 German tradition in education, 20.
 Gilpin, Miss, of Weybridge, 24, 280.
 Glen, Mrs. Andrew, 287.
 Gobineau, 138.
 Gradgrind, 87.
 Grayson, David (*Hempsfield*), 233.
 Greek influence in European thought, 149, 150.
 Greek popular drama, 83.
 Grey, Sir Edward (Viscount), 114.
 Grotius, 260.
 Groulx, Abbé, 47, 52.
 Gunn, J. T., 287.
 Hadley, A. T., 227, 235.
 Hardy, Thomas, 22, 36.
 Harvard, Foundation of, 9.
 Hauser, Professor Henri, 186, 195, 287.
 Hebrew influence in European thought, 148, 149, 150.
Hebrews, Epistle to the, 125.
 Herbart, 20.
 Herodotus, 30.
 History, poetry and fiction, 33, 46.
 Holmes, Edmond (*What Is and What Might Be*), 206, 211.
 Holtz, Gustav, 21, 22.
 Home and School Associations, 134, 297.
 Homework, 135.
 Homme, l'honnête, 94, 95, 96.
 Honesty, is it the best policy? 40.
 Humanism and civilization, 139, 140, 143.
 Humanities and humanity, 237.
 Hutton, Maurice, 29, 283.
 Huxley, 223.
 "Ian Hay," 229.
 Ibsen (*The Master Builder*), 176.
 Imagination, 86, 87.
 Inge, Dean, 204.
 "Interesting Sinners and Stale Saints," 231.

INDEX

- Japan, 125, 126.
 Kant, 20, 221, 225.
 Kerschensteiner, 21.
 Kidd (*Science of Power*), 203, 211, 212, 291.
 (Kingsley, Charles) on the good and the clever, 230.
 Kirkpatrick, E. A., 202.
 Knox, 20.
 Lafontaine, Chief Justice, 286.
 Laing, Dr. Gordon J., 75, 285.
 Languages: harmony in difference, 141, 142.
 Lankester, Sir E. Ray, 99, 100.
 Leaf, Walter, 84, 85.
 League of Nations, 182, 256-269.
 Liberal Education, definition of (Huxley), 223, (Sadler), 271.
 Libraries, Boys' and Girls' House, (Toronto), 249, 278.
 Lincoln, Abraham, 238.
 Listening-in on the educationists, 22.
 Literature and world-brotherhood, 67, 69.
 Locke, 203.
 Locke, G. H., 249.
 Lowe, Robert (Lord Sherbrooke), 162.
 Luther, 20.
 Macdonald, J. E. H., 280.
 Mandeville, Bernard, 246.
 Marcotte, Rev. F. X., 47, 284.
Maria Chapdelaine, 71.
 Mason, Charlotte, 24.
 Massey, Vincent, 3, 282.
 Matheson, Archbishop, 284.
 McWilliams, Mrs. R. F., 201, 286.
 Mendelssohn Choir, 288.
 Michel Angelo, boyhood of, 127.
 Military Training, 240.
 Millet, boyhood of, 128.
 Monash, General, on Cadets and Scouts, 240.
 Moore, Tom, 283.
 Morley, John, on Darwin and Bismarck, 37.
 Morris, William, 171.
 Mother-tongue, importance in education, 252-5.
 Museum, Royal Ontario, 278.
 Napoleon's definition of literature, 139.
 Nehemiah, 272.
 Nelson, boyhood of, 130.
 Nevinson, H. W., 216.
 Newbolt Report on the Teaching of English, 60, 63, 69, 98, 120, 147, 153, 201, 207, 209, 252.
 Newbolt, Sir Henry, 98, 244, 281, 284, 285, 287, 299.
 (Newbolt, Sir Henry, *Epistle to Younghusband*), 115.
 Ney, Major F. J., 282, 287, 296, 300.
Odyssey, (Butcher and Lang), 90.
 Olivier, Sydney, 174.
 Owspeisky, 22.
 Paquet, Monseigneur, 48.
 Parmelee, Dr. G. W., 283.
 Pascal, 139, 140.
 Patmore, Coventry, 219.
 Patrie, la petite, 50, 51.
 Paul, Saint, (11 Cor. 12, 13), 177.
 Pestalozzi, 20, 250.
 Pfister, 22, 199.
 Philosophy of history, the, 32, 46.
 Pidgeon, Rev. Dr. Leslie, 300.
 Piette, Monseigneur V. J., 285.
 Plato, 199.
 (Pope, *Epistle to Arbuthnot*), 275.
 Pritchett, H. S., 22, 275-7.
 Psycho-analysis, 37, 199.
Punch on Good or Beautiful? 231.
Quest of the Historical Jesus, (Schweitzer), 183.

EDUCATION AND LIFE

- Rabelais, 187, 188.
 Ratcliffe, S. K., 214, 286.
 René du Roure, Professor, 92, 285.
 Revolution and Education, 23.
 Revolution and Religion, 38, 99.
 Rhodes, Cecil, 238.
 Robinson, J. H. (*Mind in the Making*), 203.
 Rollin, 30, 246.
 Rotary, 281, 300.
 Rowell, Hon. N. W., 261, 286.
 Royal Society, the, 145.
 Rubens, boyhood of, 128.

 Sadler Report on Education in India, 252-5.
 Sadler, Sir Michael, 17, 192, 245, 270, 281, 283, 284, 286, 287, 288, 299.
 Saunders, George (*Times* correspondent in Berlin), 192.
 Saunderson of Oundle, 24.
 Schopenhauer, 30, 197.
 Schweitzer, 183, 184.
 Second language and literature, advantage of, 109.
 Seeley (*Ecce Homo*), 226.
 Self-determination, 41.
 Shakespeare, *Troilus and Cressida*, 277.
 Simpson, James, 287, 288.
 Spiritual succession in literature, 129.
 Sprat, Bishop, 146.
 Stevenson, R. L., 197.

 Student Christian Volunteers, 41, 42.
 Tacitus, 33.
 Tagore, 22.
 Teachers' Organizations, 13.
 Thring of Uppingham, 231.
 Thucydides, 32.
 Tory, H. M., 8, 19, 158, 171, 283, 286.
 Trustees' Organizations, 12.

 Vauvenargues, 197.
 Voltaire, 38.

 Wallas, Graham, 201.
 War, is politics par excellence (Treitschke), is the failure of politics (Sir W. Raleigh), 101.
 Washington, Booker, 226.
 Watson, William, 27.
 Weismannism, 44, 45.
 Wells, H. G., 93, 291.
 Whitehead, Bishop, of Madras, 273.
 Winnipeg Conference, 4, 290.
 Wordsworth, 25, 199, 200.
 Wordsworth, Elisabeth, on the good and the clever, 230.
 Workers' Educational Association, 288.

 Young, George Paxton, 229.
 Zama, Hannibal at, 34.

